

# THE CONGREGATIONALIST

Boston Thursday 17 March 1898

## VEXILLA REGIS

*Dr. Neale's translation of the mediæval hymn  
written by Venantius Fortunatus*

*THE* Royal Banners forward go;  
The cross shines forth in mystic glow;  
Where he in flesh, our flesh who made,  
Our sentence bore, our ransom paid.

Where deep for us the spear was dyed,  
Life's torrent rushing from his side,  
To wash us in that precious flood,  
Where mingled water flowed, and blood.

Fulfilled is all that David told,  
In true prophetic song of old;  
Amidst the nations God, saith he,  
Hath reigned and triumphed from the tree.

O tree of beauty! tree of light!  
O tree with royal purple dight!  
Elect on whose triumphal breast  
Those holy limbs should find their rest!

On whose dear arms so widely slung,  
The weight of this world's ransom hung,  
The price of human kind to pay,  
And spoil the spoiler of his prey.

O cross, our one reliance, hail!  
This holy Passiontide avail  
To give fresh merit to the saint,  
And pardon to the penitent.

To thee, eternal Three in One,  
Let homage meet by all be done;  
Whom by the cross thou dost restore,  
Preserve and govern evermore.

*Accompanying the first of a series of articles  
on the Great Hymns of the Middle Ages*

## Deaths

**BARTLETT**—In North Brookfield, March 10, Alfred White Bartlett, a lineal descendant of Peregrine White, the first child born in Massachusetts, aged 90 yrs. For sixty years he had been in business in North Brookfield, and the bell of the First Church was tolled to announce his death after the custom which prevailed long ago.

**DUREN**—In Bangor, Me., March 5, Mary C. Hyde, wife of Deacon E. Freeman Duren, an earnest worker during the years of her active life.

**EMERSON**—In Dorchester, March 12, Annie Austin, daughter of the late Rev. Alfred Emerson.

**LORD**—In Hancock Point, Me., March 8, Ernestine Libbey, widow of Charles Austin Lord, former editor of the *Christian Mirror*, Portland, aged 88 yrs., 9 mos.

**SMITH**—In Granby, March 11, Deacon William A. Smith, aged 73 yrs. He served in the 53d Massachusetts Regiment during the Civil War, and had held various offices of trust in the church and the town.

**WARD**—In Newton Center, March 13, Sarah Goodrich, wife of Samuel Ward, aged 47 yrs.

**WHITTEMORE**—In Everett, March 4, Eliza N. Whittemore, aged 73 yrs., 1 mo., 24 dys.

## NATHAN MOSMAN

Deacon Nathan Mosman, who died at Auburndale, March 5, was for thirty years an honored and beloved member of the Congregational church there, holding for eighteen years the office of deacon, in which he gained for himself a good degree and great boldness in the faith which is in Christ Jesus. Twice he was elected superintendent of the Sunday school, and he served on almost all of the committees of the church.

He was born in Chicopee, Mass., in 1823, where he was connected with the Ames Manufacturing Co., but he removed to Auburndale in 1867. He faithfully served the city of Newton in various branches of its government, specially in the health department and as city almoner. His fellow-citizens owe a debt of gratitude for his quiet but efficient services in these departments. For several years he was treasurer of the Massachusetts General Association.

At the funeral services, held in the chapel of the church, at which the attendance was large and representative, Rev. Calvin Cutler said of him: "The simplicity of his character, his habits of life, his manner of speech will long remain with us a helpful recollection. He was humble, but not proud of it; familiar with the oracles of God, a man of prayer. . . . A little bit of paper, small enough to be covered by one finger, having a few words written on it with date, but no name, was placed in his hands when he was eleven years old. He kept it long as he lived. Many things he must have lost in moving from place to place, but that bit of paper he kept. The edges are worn with his thumb and finger; it is yellow and stained and faded with age, but the words are still easy to read. It is the handwriting of his mother. She wished him to make those words the motto of his life: 'Seek first the kingdom of God and his righteousness, 1834.' If any single word were taken to represent his aim, his character, his life, could any other be more fitly chosen than righteousness?"

## MRS. SARAH T. FARNHAM

Mrs. Sarah Tufts Farnham, widow of John C. Farnham, Esq., late of Cambridge, Mass., died in Malden, Feb. 30, aged 70 yrs., 4 mos. So closed a life marked by unusual strength, firmness, wisdom and worth. Mrs. Farnham sprang from an old New England family whose members have been a light and blessing in many towns and cities in New Hampshire, Maine and Massachusetts. She was faithful to the traditions of her ancestors. For many years she had been a humble and trustful Christian. Left a widow with the care of a young family, the obligations to her children and her home received her first attention. With rare devotion and success did she discharge these duties. Home was her special field of influence. There were best seen and felt the love, the wisdom, and the fine balancing of traits which made her the calm, strong, loving mother that she was. Her children rise up to call her blessed.

Mrs. Farnham left three daughters and one son, John E. Farnham, mayor of Malden. J. C. L.

Mr. F. P. SHUMWAY, who for nearly a quarter of a century has had offices in the Ballard buildings, 11 to 25 Bromfield Street, has moved to the splendid new Jewelers' Building, corner of Bromfield and Washington Streets, where he will continue to act as confidential business adviser to manufacturers and jobbers. Mr. Shumway has made a marked success in so working with small concerns that their business has grown to large proportions, and he now numbers among his clients several of the largest houses of this country. Mr. Shumway is held in high esteem by the newspaper fraternity, who appreciate his uniform courtesy to them and his invariable habit of paying every bill promptly, and they will all wish him increased prosperity in his new offices.

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WE receive an occasional protest against our taking notice of the season which goes by the name of Lent. The ecclesiastical associations of the name are disagreeable to some people, while others have conscientious scruples against the religious use of times and seasons not expressly appointed for our observance by Christ himself. If there were any authority in the Congregational churches which was seeking to compel the observance of Lent, or if *The Congregationalist* had suggested an abridgment of the liberty of non-observance, the objections might be well taken. As Lent is, however, merely a convenient name for a portion of the year arranged with reference to commemoration of the life of Jesus, which a large majority of the whole church uses for purposes of special worship and development of the Christian life, and which a yearly increasing number of Congregational church members by free preference observe, upon their liberty of observance follows *The Congregationalist's* liberty of attempting to make that observance as helpful as possible. There can be no compulsion on either side. No man's conscience is another man's law. Those who observe the time, to the Lord they observe it. Those who do not observe it, unto the Lord they refrain. In both cases there is liberty. A precise parallel is the observance of the Week of Prayer. Both are for the advancement of the kingdom. Both merely emphasize the opportunities of the rest of the year. To say that because there is a common opportunity there shall be no special ones, when the consent of many shall make religious observance easy to busy people in a crowded age, is to abridge the liberty of Christians.

The interest which invariably attaches to the Lyman Beecher annual course of lectures at Yale is this year enhanced by the fact that the lecturer is Pres. William J. Tucker, whose views on vital subjects are as eagerly heard today as are those of almost any other man in New England. His subject is *The Making and Unmaking of the Preacher*, and the breadth and vigor of his treatment of it may be judged from a few typical utterances: "Truth is always getting into the world in new ways;" "The soul of man cannot live on the discoveries of science;" "It has been the knowledge of Christ which has held our age to faith;" "The ministry is to be recruited by undesignated, unknown, exceptional men;" "Great movements have come out of groups oftener than from individuals;" "Previously the effort was to put right what social conditions made wrong; we now have the greater task of putting right the social conditions themselves." Such words as these will whet the appetite for the fuller report on page 381.

That was a handsome tribute which we

heard paid to one of our Boston Congregational ministers the other day. He had just addressed a body of the clergy and laity of another denomination, one with which we have much in common but between which and ourselves there still are vital differences. Said one of these listeners about him, "He neither made foolish concessions for the sake of apparent harmony nor aggressive assertions of his opinions different from our own, but spoke so wisely and genially upon subjects common to us all and appropriate to the occasion that we all were delighted." Loyalty to truth does not necessarily involve the constant "carrying of a chip on one's shoulder," as some people seem to suppose. Times and seasons are to be considered in the assertion or defense of righteousness as in regard to everything else. The reformers who love the policy of indiscriminate attacks upon all who do not see eye to eye with themselves, even when the same good object is sought, generally hinder more than they promote the cause which they advocate.

One way of promoting both morality and religion among college students is to throw about them the helpful influences of the church. It is encouraging to note a growing sense of responsibility on the part of local churches for the student population in their vicinity, as well as corresponding co-operation on the part of college authorities. At Amherst a plan was introduced several years ago whereby the young men, without detaching themselves from membership in the home churches, became, by public avowal of their faith, an integral part of the college church. A similar plan is in operation at Smith, by virtue of which the young women enter into a covenant of Christian living with the Edwards Church. Mt. Holyoke has now fallen into line through the adoption of what is called a Wayside Covenant with the Congregational church in South Hadley, and on the first Sunday in March about 150 young women assented publicly to an agreement to make that church their church home, to participate in its ordinances and to promote its faith and fellowship. Such covenants as these are of no less value to the churches than to the students. Thereby the barrier which too often springs up between an institution and the community is largely overcome. The local church gets the benefit of the enthusiasm and the hope which go with young lives consecrated to the service of Christ, while they are made to feel the obligation and privilege arising from every fresh public confession of their Master.

Rev. Paul van Dyke's call to the chair of history in Princeton University is a merited honor to one who worthily bears a worthy name. To be asked to fill the place made vacant by Professor Sloane's

departure to Columbia a year ago might fill the measure of any man's ambition, but when it is remembered that Mr. van Dyke, nearly six years ago, resigned the chair of history at Princeton Seminary because he felt hampered by what he considered restrictions upon individual thought his recall to his *alma mater* at this time carries great significance. It shows, not only an appreciation of Mr. van Dyke's rare abilities as a historical student and teacher, but may, perhaps, also evidence a considerable growth of the spirit of tolerance in this stronghold of conservative thought. Mr. van Dyke's work in Northampton both as a pastor and a preacher has been so satisfactory and influential that the members of the Edwards Church will make strenuous efforts to retain him, thus atoning for the hostility of their forbears towards Jonathan Edwards, who was set adrift a century and a half ago and subsequently found his way to Princeton. Mr. van Dyke is weighing carefully the comparative opportunities of the pastorate and the professorship and may not arrive at a decision for several weeks. The Presbyterians already have one Van Dyke, the brilliant New York preacher and author. Why should they lay claim to his brother just when he has evolved into a most excellent Congregationalist?

When Dr. McLaren, the famous preacher of Manchester, Eng., says anything striking touching the effectiveness of Christianity as a force in the world, men are eager to hear him. At a recent recognition service of a fellow-Baptist minister he made an address upon which the English papers are commenting quite freely. The pith of his remarks was that experience proves that what draws people to church and interests them in religion is the old-fashioned gospel put straight in Saxon words. He said he was fond of quoting Dr. Johnson's saying that "nothing odd lasts," and added that a great mistake is made in yielding to the temptation of this age to make churches and chapels places of entertainment. Dr. McLaren, however, believed that there might profitably be much more elasticity of method in Nonconformist churches, particularly in their forms of worship. Is that not, after all, the reasonable and effective basis of operations for churches on both sides the Atlantic—resistance to sensationalism and ephemeral novelties, wise adaptation of methods to local conditions—but behind everything and before everything a sweet, strong, searching, positive gospel message?

As business slowly improves many people are pleasantly conscious of an increase in their incomes. The tide has ceased to ebb and has begun to flow in money matters. There are yet many of whom this is not true, and it may be, if international difficulties do not settle themselves peace-

fully, that the apparent return of prosperity will be only temporary for any one. But the likelihood that the United States will become involved in war fortunately continues to be small. Does not a special responsibility therefore rest upon all American Christians who are among those favored as to property to be liberal in their gifts to missions and all other religious objects? It is in their power to give more than they have been able to give for some years past, and many of their fellow-Christians, who would be glad to increase their gifts, are not yet able. To those who have the means the opportunity should suggest not only their responsibility but their privilege. The railroad dividends distributed last year in this country were fifty per cent. larger than during 1896. Much of this money went to Christian men and women. How large a part of the increase was given to God?

### The Minister's Supreme Need

Nothing which we have said recently in advocacy of a thoroughly trained ministry conflicts with the most earnest convictions which any one may hold concerning the spiritual equipment of the Christian preacher. We are at one with all who demand that first of all a minister shall be a specialist in religion, because of his own personal, intimate knowledge of the things of God. We are well aware of the fact that people do not honor a minister, as they once did, on account of the office he fills, but for what he himself is. If ministers do not receive that reverent consideration accorded to their predecessors, let them ask themselves if the cause be not in a lack of qualities in their character which deserve that consideration? That no men, even in Puritan times, were more beloved or revered than some who serve the churches today few would deny. But the honor paid them is honor paid to character, to the spirit of consecration manifested in daily life, to earnestness and unselfishness rather than to position, intellectual ability or the possession of rare gifts of eloquence. "The pure in heart shall see God." Purity of heart rarely fails to win homage. It finds expression in righteous conduct, in self-sacrifice, in genuine love for one's fellowmen. The great need of the time is men in the pulpit whose spirit and deeds make it clear that they are men of holy character.

Purity of heart shows itself in filial affection for the Heavenly Father, in unwearied efforts to know and do that Father's will, in constant and loving study of the life, teachings and sacrifice of the Son, in grateful acceptance of intimations of truth and duty through the indwelling Spirit, in enthusiasm for the truth which centers in Jesus Christ crucified, the power of God and the wisdom of God. Men controlled by the Holy Spirit cannot fail to have power in the pulpit. They are bold in their utterances. They speak with prophetic assurance, with conviction and impressiveness.

They have an unction from the Holy One. The men whom the churches are seeking, often unconsciously, are not men of more learning, of greater brilliancy as writers or orators, but men with deeper

convictions, men who speak because they must, men with pure hearts, men who have had a vision of God. The people need, and we believe would respond to, messages delivered by men who feel the fire in their bones as Jeremiah felt it, who are continually saying to themselves, "Woe is me if I preach not the gospel," and who sympathize with their hearers as Christ sympathized with Jerusalem when he wept over it.

A gospel of philanthropy is good so far as it goes, but a gospel which limits its blessings to this life does not satisfy the deeper wants of the human heart. The gospel which the people are waiting to hear is a gospel which takes account of sin and the ruin it causes, and which emphasizes the grace that delivers from sin, breaks its power and secures eternal life.

If attendance at church is unsatisfying, if thousands of people who lead irreproachable lives rarely listen to a sermon, the reason is not difficult to find. Why should one devote time and money for sermons which are destitute of clear convictions as to the need of a gospel, sermons which, however elegant in language or faultless in delivery, have in them none of that tremendous earnestness which accompanies belief in the reality of heaven and hell, of the difference between sin and righteousness, of the necessity of the death on the cross?

The pressing want of the time, east and west, north and south, in all our pulpits, is men who have themselves passed through the deep waters of conviction of sin, who have found peace in believing and are able from their own experience to point out the way of peace to others. Professional preaching will neither convert the world nor conserve it. The great need is both negative and positive, less formalism and indifference, more genuineness and reality. People, even if uneducated, are quick to detect any lack of reality in the person who addresses them on matters of religion. Effectiveness in preaching depends almost entirely upon the character of the preacher, upon the clearness with which he points out the spiritual needs of his hearers, upon the earnestness and tenderness with which he shows how those needs may be met, upon the joy with which he himself holds to his faith in his Saviour, upon the assurance which he cherishes that the words of his message, like the words of the Master, will be "spirit and life" to those who accept them.

### Presbyterian Unrest

The truce between the contending parties which followed in the Presbyterian Church upon the conclusion of the heresy trials and the suspension of Professors Smith and Briggs seems to be threatened by new tokens of uneasiness. It was not to be expected that the ministers and elders who agree in essentials with the suspended professors would long be content with a condition of affairs which, by implication, condemns them also. It cannot be pleasant to feel that only the formalities of indictment and trial stand between one's self and conviction of heresy according to the law of the church as twice expounded by its highest judicial court. The fact that, in their opinion,

this judicial expression falsifies both the original compact and the subsequent history of the denomination alters the case for conscience, of course, but it does not change the fact that the law as so expounded becomes the law of the denomination until it is overturned by a new decision at another sitting of the court. It is revolution enacted by a great majority, but it is all the more likely to be a permanent revolution on that account.

The truce owed its origin partly to the exhaustion of the combatants and partly to the threatened exhaustion of the denomination. The liberals, without leadership and without a positive and consistent program, were overwhelmed by numbers and confused by their own differing purpose. The movement for confessional revision had been ruined by the sudden thrusting in of the new issue raised by Dr. Briggs, and many of its supporters had thrown themselves back upon the conservative side. A promise of victory had been changed by this diversion into utter rout. The liberals, divided and demoralized, were in no condition for fighting. On the other hand, the wiser leaders of the conservatives were satisfied with a result by which the denomination went on record as committed to their view of the disputed doctrines. To press the victory meant an endless succession of heresy trials or the disruption of the church. The stress of divided feeling affected, as it still affects, the aggressive work of the denomination. The debts of the missionary boards and the halting progress of the work led all the nobler spirits to see that peace was necessary.

With this truce the conservatives have hitherto been content. Having secured the advantage of position they have not in a single instance raised the question of heresy by initiating judicial charges against their liberal brethren. Men who notoriously hold the opinions for which the two professors were suspended are left undisturbed in their positions. Having interpreted the law to the denial of liberty, they now permit liberty in defiance of their interpretation of the law. Holding the door of entrance into the ministry, they have perhaps believed that the progress of events must work to the advantage of their cause. Even Professor McGiffert's book, with its implied surrender of New Testament miracles, and setting aside hitherto accepted views concerning the composition of the New Testament books, has thus far failed to cause any very vigorous protest. Yet it will be strange indeed if the conservative Presbytery of New York, with the help of some of its liberal members, do not make an exception in this case to its tacitly accepted rule for the avoidance of heresy trials.

It is from the defeated party that the new agitation has thus far proceeded. Their position as beaten defenders of the historical liberty of interpretation grows steadily more disagreeable and untenable. Without accepted leaders, without union of purpose, they begin to demand room for their opinions and the reinstatement of the suspended professors. Some of them even begin to talk once more of confessional revision, as if it were possible to put back the hands of the clock to the moment of their departed opportunity.



The situation is interesting as a study of ecclesiastical politics, but perilous to the usefulness and peace of the church. The united and enthusiastic energy of the whole body of Presbyterians is none too great a force for the work which has fallen to their share. The reopening of debate means a crippled power of work. And yet in the difficult position into which the denomination has been brought it is hard to see how this reopening of debate is to be avoided. The dangerous possibilities of the situation call for the highest qualities of mutual forbearance, and afford another illustration of the truth that a question is never really settled until it is settled aright.

### The International Situation

Before these lines reach our readers international relations may have altered. At such a critical time a single day sometimes transforms them radically. But as we go to press there is little prospect of war between our own country and Spain. Until the report of the Maine court of inquiry is published, there is not enough evidence upon which to form judgments or plan action. The reports circulated within a few days, alleged to be inspired by members of the court, have been as unwarranted as they have been disgraceful to the journals which have dared to print them. At this writing the facts remain unchanged that almost nothing is publicly known about the cause of the explosion, that there are good reasons for believing it to have occurred within the ship, and that it is most unlikely that it will prove to be a proper cause of war with Spain. Meanwhile, our Government very properly is working day and night to prepare for war, should it come, and excellent progress has been made.

We are glad to note a growing caution also in regard to the intervention of our country in Cuban affairs apart from the Maine affair. That we have a certain responsibility in regard to them may be true. But in some quarters it is greatly exaggerated. The wisest proposition yet made seems to be that we offer our services to both sides as a mediator so far as to secure a true and fair trial of Cuban autonomy, the experiment in respect to which thus far having been a farce. But every suggestion yet made is open to some grave objection, and we can only wait for the future to declare itself. President McKinley thus far has borne himself with dignity and discretion and has an almost united public behind him. It is worth noting, in this connection, that Spain seems to be practically without European support. France may be glad to aid her secretly, but hardly will do so officially, and no other country is likely to countenance her course.

There continues to be quite as great danger of war in the East as upon our own coast. England and Russia are maneuvering against each other vigorously. Russia is determined to gain a huge slice of China, a leading Chinese port, and the control of a large additional share of Chinese trade. England as stubbornly refuses to be thus put at a disadvantage and Japan sympathizes with her. England gets her blood up slowly but already is aroused nearly to the fighting point. She would almost surely fight rather than

yield her position, and, if war break out between England and Russia, the long-expected European crisis would result. What its consequences would be only the Almighty can foresee. There is small danger of a Russian invasion of India, which is protected by an almost impassable interval of at least seven or eight hundred miles. But there is some risk of a native uprising in India against the English, and France would not be slow to co-operate with Russia by advances against the English in West Africa, even were she to refrain from hostilities nearer home.

These war clouds may float by again, as they have passed so often before. But they are unusually large and threatening. It is something for which to be thankful that, in the event of a war between the United States and Spain, we shall be seeking to promote justice and humanity and shall not be actuated by merely ambitious or mercenary considerations.

### What Are the Essential Truths of the Gospel

They are few and simple. They do not form a complete system of theology. They are neither as many nor as profound as those which a candidate for ordination to the ministry is expected to accept and defend. They are only those which are necessary to salvation—to the salvation of a boy or girl or a man or woman of comparatively untrained intelligence. The mistake often has been made of demanding more in the way of theological belief of those beginning the Christian life than we have divine authority to demand.

What are the conditions declared in this respect by our Lord? What more than sincere repentance of sin and simple faith in God through him? Everything else follows naturally. Reform of wicked habits, consecration of the spirit, the endeavor to think and to act righteously day by day—these are involved inevitably. The intricacies and profundities of theology have their place and value, but they are not vital to true piety. Many a holy and most useful Christian has lived and died without knowing much, if anything, about them.

An understanding of the great truths of the gospel is essential to a desirably intelligent and influential Christian character, and great pains ought to be taken to instruct all believers, especially all new converts, in regard to them. Yet the knowledge of them all is not necessary for the salvation of the soul. He who illustrates genuine penitence and faith may indeed be only one of Christ's "little ones," but he is truly Christ's, and ought to be recognized as such. Yet he himself ought not to be content to remain as a Christian on the lowest level of intelligence. It is at once his duty and his privilege to try to understand the great doctrines of the gospel, and their value, even for him, will soon reveal itself.

The tendency in our time is to recognize the simplicity of the essentials of Christianity, and sometimes there is evident even a disposition to make less of them than they deserve. This should be guarded against. They are none the less inevitably necessary because they are so few and simple.

### Current History

#### The Relations Between Spain and the United States

The new Spanish minister to the United States, Señor Polo de Bernabe, has been presented formally to President McKinley and has tendered the customary expressions of Spain's good will, in reply to which the President assured Spain's representative that it was our desire to preserve relations of comity with Spain. There is no reason for supposing that either of these officials spoke other than the honest opinion of his own mind or that of his countrymen. Sagasta, the Spanish premier, and the substantial Spanish press are asserting that Spain has no desire to enter upon war with us, and the best sentiment in this country has found no better expression than in the words of Congressman Henderson of Iowa, a veteran of the Civil War, who, in justifying his vote for the \$50,000,000 appropriation, said:

In this republic our great aim should be for peace. The truest patriot is he who secures and keeps peace for his people. It is easy to be an animal. It is easy to use claws and teeth and fight. He who can hold aloft in his country the white flag of peace—not of cowardice—rises nearest to his God. No country on earth would seek to avoid war as this country does. No country on earth need fear war less than America.

Ex-Secretary of the Treasury Boutwell also has wisely remarked that

If we are to engage in a war with Spain it is not enough that the alleged or actual causes are satisfactory to those who predict a short war, or to those who write a balance sheet of losses and gains; it must be a war that can be justified to those who are to provide the means of carrying it on, to those who take part in the field or on the ocean, to those who are to meet the continuing demands of an increased public debt, and the claims of a swollen pension roll, and, above all, those causes must be so fully adequate as to defy the scrutiny and to command the favorable judgment of an impartial posterity.

Ere this is read the Court of Inquiry may have reported on the cause of the destruction of the Maine. Even assuming that it finds that the explosion was due to external causes, it by no means follows that the Administration will find Spain unwilling to make reparation for damage done to American property and citizens. Irreconcilable differences of opinion between Spain and the United States are far more likely to arise from the publication of the consular reports called for by Congress and such action as the Administration or Congress may take after it is proved beyond all cavil that Spanish rule on the island cannot longer be tolerated. When Senator Proctor and the other legislators recently in Cuba report what they have seen and heard Congress may be driven to action. If the great financiers of Europe, if nations like Great Britain and France would only co-operate with the United States in bringing pressure to bear at Madrid, opening the eyes of the Spanish authorities to the futility of continuing the struggle and the economic reasons for granting reasonable demands from the Cuban insurgents and the United States, then a long step toward a peaceful solution of the problem would be taken. Great Britain will co-operate in this way. Whether France will remain to be seen. She stands to lose more than any other Power if she does not, for not

only are most of the Spanish bonds held in France, but Spain, weakened by war or alienated from France, would either be an impotent ally or a dangerous foe in the rear, should the long-expected conflict with Germany occur. It is for France's interest to keep Spain at least a healthy neutral.

#### The Preparations for Defense

The House of Representatives on the 8th and the Senate on the 9th, without a dissenting vote in either body and without debate in the Senate, passed the following resolution, which proved incontrovertibly the unification of the sections, that warred against each other in 1861-65, and showed to Spain and all the European powers that we are alert, united and determined to act if a just occasion for action comes:

Be it enacted, etc., that there is hereby appropriated, out of any money in the Treasury not otherwise appropriated, for the national defense and for each and every purpose connected therewith, to be expended at the discretion of the President and to remain available until June 30, 1896, \$50,000,000.

That the Treasury could spare this sum without resort to the sale of bonds or new taxation also had its moral effect abroad as well as at home. But it will not do to make too much of the fact, as the \$50,000,000 is really capital borrowed in 1896, on which we are paying interest, and the principal must be repaid some day. If war is declared, Congress and the Treasury Department will instantly be face to face with a problem of great magnitude and gravity, and fortunate will the country be if our legislators and administrators rise above partisanship then and set about the task to be done, willing to profit by the costly experiments of the Civil War and determined to avoid as they would the pestilence all further resort to "flat money." That Mr. Gage is at the head of the Treasury Department is a reason for much satisfaction.

Large orders for projectiles, ammunition and weapons have been given to manufacturers. The army has been reconstructed, new divisions created and all preparations made for a rapid assembling of the army along the Atlantic coast, with the headquarters of the important division of the Gulf at Atlanta, Ga. The enlistment of recruits for the two new artillery regiments goes on apace, and the trained artillerymen which the army now has are being ordered to the important coast defenses. The Pacific squadron is being re-enforced, and is now off Hong Kong ready to strike at Spanish possessions in the Philippines should occasion demand. The Helena and the Bancroft of the European squadron are now on their way to this country.

A special board of inquiry delegated with authority is carefully examining the lists of vessels which could be utilized by the navy as an auxiliary force of cruisers, for it is thoroughly understood by Spain and the United States that the contest, if it comes, will be one in which Spain bids fair to do the greatest damage to the United States by sending out privateers against her trading fleet.

#### On the Trail of the Venal

Investigations of scandals are in order. The lower house of the General Court of Massachusetts has voted to investigate the relations between the Massachusetts Pipe Line Company and the many Boston

gas companies which it plans to absorb. Both the attorney general of the State and the State Board of Gas Commissioners condemn recent acts of the Pipe Line Company as illegal and defiant of State law, and there are unpleasant indications of corruption at the State House among legislators who voted for the Pipe Company's franchise. In Brooklyn the new administration has uncovered proof of gross frauds, under the last administration, in the water works department. The matter is now before the Grand Jury, and some of the guilty contractors have turned State's evidence. In Philadelphia, where the Machine politicians are again in league with capitalists to turn over to private individuals the monopoly of supplying the city with water, an honest member of the city council has publicly stated that he has been offered \$5,000 to vote for such a bill now before the city council. Other members of the council corroborate the statement, and an investigation has been ordered, which is to be broad enough to include a study of the methods recently adopted to induce the council to give to the United Gas Improvement Company a monopoly of the production of gas for the city for a term of thirty years.

Turning to the other side of the shield, it is pleasant to note that one of Ohio's highest courts has just ousted from office the mayor of Springfield for violation of the corrupt practices act of that State. It was proved that he not only spent more than the law allowed for legitimate expenses in the election, but that his sworn return of expenses was false in many particulars. The mayor has already served for a year. The decision of Mr. John Wanamaker to run as an independent Republican candidate in Pennsylvania's next gubernatorial campaign indicates that the revolt against Mr. Quay has attained some strength. Unfortunately Mr. Wanamaker's own political record is not so spotless as to make his candidacy appeal to many who with another candidate would heartily enter upon the fight. The Prohibition candidate for State treasurer, Rev. Mr. Swallow, who polled such a phenomenal vote in the last campaign, is a man whose candidacy is considered preferable by reformers like Herbert Welsh and Phillip C. Garrett. He already has proved his courage as a critic of the Quay Machine and his capacity as a vote getter.

#### Ignorance of America Abroad

One of the most suggestive of many admirable articles in the March magazines is found in the *Catholic World*. Its author is Rev. John J. Keane, now Archbishop of Damascus but formerly rector of the Catholic University in Washington, removed for reasons that are inscrutable to all Protestants and most Catholics. Immediately summoned to Rome to serve near the pope, he has had unusual opportunities for studying the attitude of Europeans, especially European Catholics, toward the United States and American institutions, and it is concerning this that he writes. He describes the unrest in Europe and the sad divisions among the "progressists." He points out that the political systems of Europe are based "on the hypothesis of perpetual contrast between irreconcilable extremes; ours on the hypothesis of the synthesis of centrip-

etal and centrifugal tendencies, represented by the two great parties. They are traditionally and instinctively analytic, we instinctively synthetic." He finds it difficult to make European Catholics believe that a unification of heterogeneous peoples can go on here without repression and coercion; that it would on the contrary "require repression and coercion to prevent the young people of the second, and especially the third, generation from being thoroughly American and nothing else." "But the *pons asinorum*," says Archbishop Keane, "is reached when they come to ask about the relations between church and state. A condition in which the church neither seeks patronage nor fears persecution seems to them almost inconceivable. When our American assures them that such is really the relation in his country and that, considering the circumstances of the times, it is the only practicable or even desirable one, then they are convinced that he is not only a dreamer, but even unsound in the faith." Naturally it follows that when Archbishop Keane or any other American Catholic proceeds to tell of the amicable relations between Catholics and Protestants that prevail here, and of the "sympathy of Catholics in America with the age, its ideas and its civilization," it does not surprise although it vexes him to be told "that modern ideas and the spirit of the age are essentially and hopelessly Voltairean, infidel, anti-Christian."

Such are the misunderstandings of us and our institutions that exist in high Catholic circles today. Pope Leo XIII, we are convinced, is more enlightened, but he is only one, though primate. There are some cheering facts, however. Every papal ablegate who visits this country and returns, as Mgr. Satolli did, must return with changed opinions. The facts are irresistible. Every American Catholic called to be near the person of the pontiff, as Archbishop Keane now is, will assist in bringing in that era, which Archbishop Keane longs for, when "the American Catholic will find himself more at home among his fellow Catholics of Europe." Once let European Catholics come to see that the church is never so strong as when apart from the state, never so healthy as when dependent upon the free-will offerings of the faithful and forced to compete with Protestantism in friendly rivalry, and then a brighter day will dawn upon many a European nation now dominated by ecclesiastics or worldly secularists. And thus will America "enlighten the world."

#### Affairs Abroad

Russia, Great Britain and the United States during the past week, each in its own way, has faced the contingency of war—war to be fought at sea with vessels of new types that have yet to be tested in a great conflict. An imperial ukase orders Russia's minister of finance, M. De Witte, to disburse 90,000,000 rubles (\$69,300,000) for the construction of warships, several of which may be built in this country if we remain at peace and do not need to utilize our own shipyards. The same day the first lord of the British admiralty, Mr. Goschen, presenting Great Britain's naval estimates for the coming year, asked the House of Commons to vote the vast sum of \$127,500,000, which he explained was even considered inad-



quate by some, and there is no doubt but that his request will be granted. The action of the United States we have described elsewhere. Japan, aroused by the latest developments in Korea and Manchuria, stands ready to strike at Russia, and sends orders to the Cramps to hasten the building of its warships on the Delaware, that, were conditions other than they are, she might be willing to transfer to us in our present emergency. Brazil, not so beset by foreign foes as the powers just named, has consented to sell to us two cruisers just built in English yards, for which President McKinley has paid an unknown sum taken from the \$50,000,000 special emergency fund.

From Peking come strangely conflicting rumors about Russia's demands and Great Britain's protests, and about all that can be safely said is that Great Britain has secured a change of venue, and in the future will proceed to deal with Russia through her minister at St. Petersburg rather than through her representative at Peking. Rumors of an uprising against the Manchu dynasty, and the transfer of the seat of authority in China from Peking to an inland city, continue to be heard, and, should there prove to be any truth in the report, the situation in China will take on new and strange complications. Consideration of the duties of the United States in the premises is in order. Great Britain would welcome our moral support, and so would Japan, which perceives Russia's intention to forever exclude her from China and the Asiatic continent, and yet hardly dares to strike without an ally. Harold Frederic reports an increasing disposition in Great Britain to join with Japan, but Arnold White, the London representative of *Harper's Weekly*, deprecates the thought of a British alliance with the yellow race, and says that no ministry could live which proposed it, and it must be confessed that the tenor of recent articles in the English press would seem to indicate that Mr. White correctly interprets a deep-rooted race feeling which may prevent Great Britain from co-operating with Japan. An offensive and defensive alliance with the United States would delight the British just now, but the people of this country have not been prepared for that. Here and there men of prominence are voicing their belief in the necessity and righteousness of an Anglo-American alliance, but the idea as yet has no grip upon the masses. Rev. Drs. Philip Moxom and Lyman Abbott in their sermons last Sunday expressed their conviction that a time had come when it was necessary for us to depart from tradition and assume responsibilities as one of the great Christian powers.

The riots in Bombay last week were serious, but the military soon suppressed the disorder. None of the American missionaries suffered harm, nor did their property. The uprising was not against them or that for which they stand. It was rather the protest of the ignorant and sullen natives against the methods adopted by the British soldiery and officials in carrying out sanitary regulations—regulations that conflict with ancient customs and religious practices, but which are absolutely necessary if the plague, which has broken out there again, is to be put down.

### In Brief

It does seem as if President McKinley's pastor might have spared him the strain of listening last Sunday to a sermon on the Spanish situation. Give him a little comforting religion next Sunday, Brother Johnson.

Brooklyn is dead in earnest over Congregational church extension. When an audience of 2,500 persons composed of delegates from all the strong churches rallies to discuss the subject we may expect vigorous activity during the coming year.

Great is the syndicate in journalism as well as in finance. Not less than six of our exchanges, representing other denominations, contained last week a paper by Rev. Dr. A. H. Bradford, of Montclair, on The Problem of the Neglected Rich. It abounds in sanctified common sense.

Do not fail to pray daily and earnestly for our country and for the President and his advisers. President McKinley himself believes in prayer and appreciates the value of Christian sympathy and support thus offered. The Almighty still is the ruler of nations and the humblest Christian's petition for the divine protection and guidance of the nation will not be unheeded on high.

When the Civil War was just under way, and Lincoln was an unknown quantity to many in the North, Father Taylor, the famous preacher at the Boston Seamen's Bethel, was moved to pray: "Lord, save him from these diving, wriggling, boring keel worms! May nothing pierce the sheathing of his integrity!"

An Austrian is said to have devised apparatus by which one can see around a corner, and the managers of the Paris Exposition have paid him a fabulous sum for the exclusive right to display the invention. There are a great many statesmen who would like to see "around the corner" of this month, not to say this century.

Such an article as that on page 380, showing what William Duncan has done for a certain tribe of Indians in Alaska, ought to carry conviction to any wavering congressman at Washington with respect to this noble missionary's right to be protected from rapacious land grabbers. The latest dispatches from Washington, we are glad to say, indicate that this nefarious scheme has probably been side-tracked for this season, at least, and we may hope for all time.

The *Christian Observer* comments unfavorably on the fact that at the recent dedication of the new parish house of Holy Trinity (Episcopal) Church in Brooklyn, N. Y., a Roman Catholic priest and a Jewish rabbi made addresses by invitation. There is force in its objection. But such an evidence of unsectarianism as the invitation mentioned would be almost enough to justify approval of it, if one could be sure that its recipients were not selected chiefly because they were believed to have been "regularly ordained."

The fact that the date of our issue coincides with the birthday of St. Patrick makes it eminently proper to recall to mind the good saint of the fifth century. Our Irish friends are proud to claim him as the patron saint of the Emerald Isle. But we are not disposed to let them have a monopoly of the honor to be paid him. Despite his name he was not an Irishman, but was born in Scotland. His remarkable missionary success in Ireland has hardly been eclipsed by any subsequent crusade of the same character in any part of the world. Like all the great saints of the past St. Patrick belongs to the church universal.

The Stockholm Young Men's Christian Association has a new mission preacher in the person of Prince Oscar, the second son of the

sovereign of Sweden and Norway. He recently preached in Copenhagen in the service of his association. His preaching is said to be simple, earnest and direct, and his high social position of course increases the interest of people in hearing him. He is the prince, we believe, who, some years ago, renounced his right to succeed to the throne in order to be able to marry the beautiful Ebba Munk, a lady-in-waiting to his mother, the queen, but not of royal descent. She also was present at Copenhagen and addressed the audience impressively.

George Mueller, who died last week, aged ninety-three, has been known for some years to the Christian world through his many orphanages at Bristol, Eng., all supported by funds which flowed into Mueller's hands as the direct result of his faith in Providence and the charitable disposition of servants of God. Denominationally speaking he was a Plymouth brother. By birth a German and a graduate of the University of Halle, his early life was one of profligacy. Converted by the grace of God, he entered upon a career of self-sacrifice and trust in God for his daily bread. He had traveled in India, Canada and the United States. His autobiography has run through many editions in English, German and French.

This settles it. We mean the following letter from the author of our recent Christian Science story. We spoke last week of the queries raised by our readers as to the factual or fanciful basis of the tale:

*Dear Congregationalist:* I have no doubt that Rivington's Tilt is based on facts. I presume every observer where Christian Science prevails recognizes the cases mentioned. Rivington, I think, now lives in Churchville, near Ecclesla Corners. As to Mrs. Harthaupt, she is well known to very many of our pastors throughout the whole country, especially about Boston. I marvel that anybody should suspect that the sketch is imaginary. I am sure it is just as real as I meant it to be. Can anybody ask more?

Respectfully, WILLIAM C. STILES.

Rev. F. E. Clark, D. D., founder of the Christian Endeavor Society, in his many journeys to and fro over the world, is ever alert to secure material for interesting magazine articles. It is a most fortunate fact that he has this taste and ambition, for editors are only too glad to secure contributions from one so prominent, and he in turn is thus able to state truths to people that otherwise might be left in ignorance of facts which they much need to know. To recent articles in the *Review of Reviews* and the *New England Magazine* he has now added one in the *North American Review* (March), in which he answers the question, Do Foreign Missions Pay? It is needless to say that he thinks that they do, but we dare to say that to many of the readers of the *Review* his facts, based so largely on personal observation, will come as a surprise.

Be careful what newspaper you take into your home in these days of pervication, exaggeration and imagination. "The reader, the purchaser and the purveyor of the stuff which lies and ministers to the depraved appetite in man are all *particeps criminis* with him who originates it," said a Roman Catholic priest to his flock last week, and he spoke truly. Rev. Dr. C. H. Parkhurst has asserted that every other clergyman of the country must or should understand; namely, that

The present situation has brought more distinctly to the front than ever before, I think, the possibilities of diabolism that are wrapped up in our modern journalism, and this is a matter that so directly bears upon the habits of thought and tone of sentiment of individual men, and in that way so links itself into our national character and destiny, that no pulpit that cares either for man or for our national future has any right to keep silent upon it.

## The Struggle for Character

XIV. The Lumberman

By REV. E. R. SMITH

One may write of what might be, though hardly of what is the lumberman's struggle for character. For nobody who knows him would ever accuse the average lumberman of struggling himself to any great extent against the evil tendencies of his calling. And, candor compels one to add, there is no considerable struggle in his behalf by other people.

A frontier home missionary may be able to influence religiously and morally the men who pass "in" by his little parish on the edge of the wilderness to their winter's work in the woods, or float "out" again as river drivers on the streams in spring and early summer. He may occasionally visit their camps. To a certain extent also, notably in one New England State, the W. C. T. U. has supplied lumbermen with good literature. But the vast majority of woodsmen are untouched by direct moral and religious agencies.

One who lumbered nine winters in Nova Scotia and Maine told me that only once were camps in which he was working visited by a minister of the gospel. He added that good reading was seldom obtainable. So the lumberman is emphatically a product of his natural environment. His home is usually on the sparsely settled borderland between the forest and distinctively agricultural districts. His opportunities for intellectual and religious training are meager. One subject dominates his thought and conversation. Apropos to this was a woman's criticism: "I've heard nothing but spruce logs talked for thirty years, and I'm tired of the sound of it."

The physical conditions of the lumberman's life are necessarily severe. Labor in the woods is never planned upon the eight-hour system. They extend from starlight in the morning to starlight at night. Thus "on the drive," when the winter's cut of logs is being moved to market, the river driver may work perforce eighteen hours out of twenty-four and Sundays in addition. On stormy days in the woods it is the rule to work until one's clothing is wet through; on the river it is exceptional if one can keep his clothing dry at all. These exacting physical conditions create an immense capacity for food and sleep. Hence these animal instincts predominate.

Camp food is usually of good quality, far better than once it was, and well cooked, though served necessarily in a camp style, which before the winter's work is ended makes the thought of home fare seem "almost too good to be true." The use of liquor is strictly forbidden in camp. Moreover, this is the sort of prohibition that prohibits.

Among the conditions of life tending to blunt the finer sensibilities of a laborer in the woods may be mentioned the inevitable mingling in every lumber camp of all sorts of men. Democracy of the strictest sort obtains. The "boss" bunks with his men. Their quarters are habitable enough, if only the log walls be well chinked and the roof be not too tight for ventilation. At best, however, they in-

variably lack hygienic conveniences, not to say necessities, and unfortunately always harbor certain positive, though unmentionable, discomforts. Yet the men who winter in these places—teamsters, choppers, swampers, as those who cut out the roads are designated—are frequently magnificent specimens of physical manhood.

Driving up the valley of an icebound river one midwinter day, I suddenly heard the sound of bells from the hillside above the road. A moment later four horses appeared, splendid bays, running before a sled piled high with logs. The loose, deep snow was plowed up by their hoofs and hurried off before the wind as water from a ship's bows. In the onward sweep of horses and load there was that always fascinating combination of power and grace. But it was the driver on whom my attention was fixed. Astride the topmost log, a young colossus, conspicuous against the sky in his odd lumberman's jacket of many colors, with what poise did he balance himself upon the swiftly moving load, with what skill he guided his team down the hill, across the highway and round a sharp curve to the "landing" on the river's bank!

He might have been a Roman charioteer, or the star half-back of some champion football eleven; he was simply a lumberman doing what he had done a hundred times before, and nobody except myself paid him a second glance.

The social side of camp life is necessarily limited. There are always games of an evening, though grinding axes and mending mittens for the next day's work preclude these to a large extent. Most overseers frown on cards. Many will not permit them in camp; few will allow gambling in any form.

A violinist delights the woodsman, especially if some lively Frenchman proficient in the use of his heels dance a supplementary clog. Likewise a story-teller is sure of popularity. But the singer is easily leader in popular favor. Chansons not unlike the chanteys of the sea are usually included in his repertoire. It must frankly be confessed, however, that story and song alike are many times of such a character as would exclude them from polite society. Too often they are ministers of obscenity, when they prove the most potent influence for evil to be found in camp life.

In his fine characterization of life in a Pennsylvania logging camp the author of *The Workers* gives us a vivid conception of the lumberman's profanity. The description would probably hold good of most camps in whatever section of the country. Nevertheless, on the other hand, I like to remember the testimony of men with a long and varied experience in many camps concerning the undoubted personal influence for good exerted by even one man of pure and reverent lips.

Sunday in the woods is a day of rest. Only necessary repairs, as mending chains and shoeing horses, are allowed. A few men will spend the day in hunting; others

do their week's washing; others read, and more would cultivate the reading habit if reading material were more abundant. Many men will simply "sit round," and the majority will spend a good portion of time in sleep. In this manner the laborer's problem, of which Mr. Wycoff makes mention in the chapter just noted, the problem what to do with leisure hours, is most satisfactorily solved.

The amount of intellectual knowledge possessed by the average lumberman is small. The proportion of illiterates among men of New England birth is surprisingly large. Now and then a young fellow, more ambitious than his fellows, may attempt to study a little evenings. He becomes thereby a marked man. Few can appreciate his ambition. Fewer are able, even if they were inclined, to render him assistance. It is an heroic course he lays out for himself. The qualities that enable him to overcome his physical weariness, the noises of the camp and its lack of intellectual sympathy insure for him success in larger fields of action.

The hospitality of the lumberman is unbounded. Unvarying courtesy is shown the visitor. The isolation of the more remote camps begets an intense craving for the most common sights of civilization. I have been told of cases where men returning from the woods and drawing near the settlements would run the last mile, so eager were they to see a frame house or hear children at their play.

Such in outline are the conditions of life obtaining among the 30,000 lumbermen of Maine. These conditions cannot materially vary in other Northern States. Under their influence, perhaps in spite of them, we find the woodsman in possession of many of the elemental virtues. He is usually, and especially if a New Englander, honest, square, simple-hearted, industrious. He is generous beyond his means with a friend in need. Though the river driver's indifference to the dangers of swirling rapids and treacherous log jam arises in part from a contempt born of familiarity, it frequently has the moral element of true courage.

The woodsman respects true manhood. Lowell, in his *Moosehead Journal*, noted his accurate and ready estimate of men, assigning as a reason thereof that his eye, "accustomed to reckoning the number of feet that a tree will scale, is rapid and close in its guess of the amount of stuff in a man."

In their proportion, at least, the vices of the lumberman are largely the outcome of his peculiar environment. For seven months or more he is under the restraint of camp life, and exempt, therefore, from the baser animal temptations. His will power to resist these is weakened by disuse. Then he emerges into civilization and straightway meets his greatest enemy, for even in a prohibition State the saloon-keeper awaits his return. With the winter's wages in his pocket the lumberman has little power or disposition to shun the toils.

He has time to kill in some way. His



craving for society can now be satisfied. A physical reaction sets in consequent upon the sudden transition from incessant toil to inactivity. The remainder of the story is easily imagined. Cards, liquor and baser evils soon despoil him of the money for which he has toiled so laboriously and of the character to which his toil has brought so little increase. It is the sailor's story, with variations. Not all men, however, go down in this struggle for character. There are those that survive. They are splendid specimens of manhood, physical and moral.

Literature has yet to discover what abundant material for her use is to be found in the lumberman's life. When some one shall embody his toil and hazards, his sports, temptations and his romance, for there is also romance, in the enduring forms of a noble realism then shall be confirmed our theoretical belief, ever in such need of confirmation, that genuine manhood may develop counter to environment.

### Jesus in Human Relations

BY ISAAC OGDEN RANKIN

#### IV. AS A CITIZEN

In the circle of Roman power full pride of nationality survived only among the Jews. The Greek dominion, in changing the face of Asia, had prepared the way for Rome, while Roman hospitality to all the gods of the nations deprived the leaders of revolt of their most powerful weapon with the mob. Only Judæa, with its exclusive monotheism, stood out successfully against the leveling work of the Greek kings and maintained its consciousness of national destiny under the yoke of Herod and the Cæsars. The patriotism of other Eastern peoples crumbled at the touch of the Roman spear; the pride of the Jew strengthened itself in forced submission or broke out in fierce but impotent revolt.

It was the Jew's religion which kept the flame of patriotism alive. Between the kingdom of Jehovah and the idolatrous imperialism of Rome no permanent compromise was possible. The religious motive, hardly felt at all by other peoples, was the one absorbing impulse with the Jew. His religious pride and expectation fed patriotic devotion, and patriotic devotion led him always back to the foundations of his religious pride. Sooner or later, every pious Jew was sure, must come a contest to the death between the world power of Rome and the purpose of God for Israel. If it seemed an unequal duel in the time when Jesus grew to manhood, it was only (as the rabbis taught) because Israel had sinned. Let the people keep the law, let Messiah come to lead the people, and the fate of Rome would be the fate of Egypt, of Midian, of Philistia.

It was with such thoughts and hopes that Jesus studied the life of his own people. Out of the past, which he knew so well in the rolls of the Book, he drew clear visions of the future, but the question of immediate effectiveness was the question which he had to answer. It is easy to dream dreams, to look through trial to attainment, to indulge in a vague, insipid optimism; but Jesus was no dreamer. The first thought of his citizenship was practical, seeking the duty of the moment in order to reach the ideal

of prophetic promise. All that is good in the practical politics of today—its firm footing in the region of the possible, its neglect of unrelated and unattainable ideals, its feeling for the necessity of appeal to motives intelligible to the minds of ordinary men, its sense of the need and power of organized fellowship for common ends—finds its justification in the politics of Jesus. The difference, setting the two a world apart, is in the motive. His unselfishness gave the world its salt against corruption in the faith and ethics of the gospel, while shortsighted greed and selfishness give us the misuses of freedom which we see.

How soon the thought of leadership awakened in the mind of Jesus we do not know. It comes soon to every young man who thinks deeply and from his own point of view sees clearly the wrongs of public life and seeks a remedy. It may spring from motives of personal ambition; it often grows out of a young man's sense of duty to his generation. The consciousness of strength brings expectation of leadership. Vanity, delight in exercise of power, pleasure in overturning, in breaking new paths for the feet, hasty self-will and shortsighted planning are temptations of the time of youth.

From these temptations our Lord was saved by that marvelous combination of far-reaching vision with deliberate patience which marks his whole career. The first temptation of the wilderness put the urgency of his own need in place of waiting for the will of God; the culminating trial suggested haste in acceptance of partial but immediate success in place of the vision of perfection. These must have been the continual temptations of his patriotic thought, where his chosen triumph was so far away while present success was always within reach.

Christ's ideal of citizenship, developed in the meditations of his boyhood, confirmed in the experiences of his visits to Jerusalem and the study of his fellow-Jews, was at once the most exacting and most practical that it is possible to conceive. Before his mind was always the vision of a perfect state, yet he never lost sight for an instant of the thought that this was only possible to perfect citizens. The modern notion of an omnipotent state standing apart from its citizens as the source of all good things finds its rebuke in the steady persistence with which Christ's politics begin and end with plans for the transformation of the individual and the union of transformed individuals for moral ends within the state. He refused to organize rebellion or to build from without, because he saw that the only permanent reconstruction of society must come from within.

How soon the thought of his Messiahship came to him we can only conjecture. Did Mary tell him of the annunciation, of the visit to Elizabeth, of the song of the angels and the visit of the Magi? How could she have spoken of these deep things to a child! And when childhood had gone by, having kept all these things in her heart, she would still keep them, watching for some further sign. Yet, in study of the Book, what lingering over promises of God for Israel! What emphasis upon foretellings of the Christ! With what delight she would tell the story of Zacharias's vision in the temple

and the prophecy of John, the forerunner, which, being another's honor and not her own, she would use to kindle the devotion and ambition of her son. That he was of the line of David—the line of promise for the Christ—would never be forgotten, and from his first consciousness he would be made to feel that Joseph and Mary looked to him with special hope.

Here, then, are the elements of our Lord's own thought of citizenship. He was a Jew, sharing the patriotism which burned with full if hidden flame in every Jewish heart. He recognized the limitations of his life and work, and never sought with his own hand or voice to reach the world outside the Jewish faith. But for him Jewish exclusiveness took on a nobler and prophetic meaning. Jewish triumph was not an end in itself, as many taught, but a means to an end, and that end the uplifting of the world. He was not sent but unto the lost sheep of the house of Israel, but he was sent to them that when God's kingdom was established its citizens might go into all the world and preach good news to every creature. This was the breaking point of the chief rulers' patience. They were seeking Israel's glory for the sake of Israel. He called for Israel's repentance for the sake of all the world.

Looking with clear eyes at his countrymen and their chosen leaders he saw that they were not fit citizens or rulers of his ideal kingdom—a judgment awfully confirmed by the tragedy of the Jews' rebellion and Jerusalem's overthrow. How fruitful his thought of the spiritual kingdom became, the history of its leavening influence under all forms of government, in proportion to the faithfulness of Christians, has shown. It is Christian inconsistency—the separation of political action from the sphere of immediate responsibility to God, rejecting Jesus as the arbiter of conscience in fear of personal loss—which makes our political life so inconsistent and corrupt.

Jesus as a citizen, looking upon America today with his ideal vision of a perfect state and his close practical application to present needs, would still begin by saying to every man, "Repent, for the kingdom of God is at hand." Given Christ-like citizens, faithful in duty, fearless of consequences, and we shall see the Christian state.

### Ten Conclusions

FROM THE MINNESOTA FOREIGN MISSIONARY RALLIES

BY REV. CORNELIUS H. PATTON, DULUTH

These rallies were conducted by a State committee, assisted by local pastors and workers, in six towns of the State, from Duluth, in the extreme north, to Austin, in the extreme south, including the Twin Cities. Thirteen meetings were held, through which forty-five ministers and 2,500 people were addressed. The leading feature of the afternoon was an informal conference with pastors and foreign missionary workers on the relation of the churches to the American Board, and on ways and means of developing missionary interest in the home field. As a result of these exchanges of opinion and from the meetings in general I have reached these ten conclusions, which may be of interest to others:

1. The pastors and leading people in the churches are as deeply interested in foreign missions as ever, perhaps more so. With such people the falling off in gifts has not been as great as the falling off in incomes. Retrenchment on the foreign field, sad as it has been, has not been greater than retrenchment at home.

2. We have talked too much about debts and discouragements of the work. Such talk hinders rather than helps gifts. With the average giver, who may not be deeply concerned for the Board, it is far better to emphasize the successes and opportunities of the work. Fortunately, these are conspicuous at the present time. We did not mention the debt after our second meeting.

3. Foreign missions should be taken into the life of the home churches. It is not sufficient to make isolated appeals for money. Isolated appeals mean an isolated work. By missionary sermons, having no immediate reference to collections, and by allusions in other sermons and in prayers, the impression should go out that this is the chief business of the church.

4. In this connection the people should be made familiar with the business management of the Board, as equal partners in the concern. Unfortunate misapprehensions exist as to the expense of administration, which could be dissipated by use of leaflets which the secretaries will furnish freely.

5. People are more interested in the broader aspects of the work than in its minute details. General influences at work upon the nations, the advance of civilization, the commercial relations of missions, and corresponding large facts, make the best background for minuter study. In this world age the daily press is full of good missionary material of this sort, and should be freely drawn upon in missionary discourses and meetings. The Progress of the Kingdom department in *The Congregationalist* was especially commended on this score.

6. The home missionary churches are making a great mistake when they neglect the foreign cause on account of the burdens at home. In their contracted and discouraging local fields they, above all others, need the large vision and high inspiration which come only with appreciation of the world-wide operations and destiny of Christianity.

7. The pastors are wearied with the incessant appeals from our seven societies, each urging its claims as of supreme importance. Most of these beseeching letters go straight to the wastebasket. The pastors feel that the work is one, and that all our missionary work should be placed upon a rational and business basis of support by a system of apportionment to each State for each society. The time is ripe for such a movement. It would not have been a wise step ten or even five years ago, but we believe it would be welcomed by the majority of the churches at the present time. The next National Council cannot do a more timely thing than to take positive steps in this direction. Any arrangement which a committee of their appointing might suggest could be backed by State committees. Churches objecting would still be free to follow their own paths if they preferred.

8. With or without such a plan there is

need that pastors, and especially prominent pastors, devote more of their time to the general work of the denomination as represented by our benevolent societies. Especially in the smaller cities and towns, by making addresses singly and in groups, they can put this work on a better recognized basis and create much enthusiasm. We need a general stirring about among our churches regarding this work.

9. Dr. Lamson, the president of the Board, should visit Minneapolis and St. Paul and other important cities of the Northwest. Any ordinary missionary demonstration in the great cities of the land creates about as much sensation as a fly on the back of an elephant.

10. Minnesota is all right for an increase of twenty-five per cent. in her gifts to the American Board this year.

### Rev. William Duncan, the Alaskan Pearl Seeker

BY S. E. BRIDGMAN

While a vast army are pressing into Alaska searching for gold, one man has for years been searching for immortal pearls. For the last few weeks this man has been in Washington pleading with our Government to protect the guaranteed rights of his people, endangered by the rapacity and greed of the white men. All the vast empire of Alaska, which has untold treasures hid in the mountains and valleys which wait for pick and spade, is not enough, and the little Annette Island, where Mr. Duncan has built the town of Metlakatla, which has no parallel in the world, is today coveted by the gold seekers, and Congress has been asked to return to the public domain the whole island, save a small area on the peninsula where these Christian Indians shall be penned. The enormity of the proposition is seen more clearly when the character of this colony is considered.

In the record of mission work from the days of St. Paul down to our time Mr. Duncan holds an honored place. Forty years ago the London Church Missionary Society appointed a missionary meeting in the church which he attended. The evening was so stormy that only nine were present. An adjournment was suggested. This was vetoed. At its close William Duncan, a clerk in a mercantile establishment, one of the nine, offered himself for service. His employers tried to dissuade him by means of a larger salary and an interest in the concern, which would have made him a wealthy man. Instead he went out to Fort Simpson in British Columbia. He found himself among tribes of Indians living in the darkest heathenism, practicing cannibalism and the most debasing rites. The officers in the fort were opposed to his work, as his life would not be safe outside. Looking out from the stockade soon after his arrival, he saw a young Indian girl torn in pieces and eaten before his eyes. The history of the nine tribes of Tsimpsian Indians, numbering by actual count 2,300 souls, is one long chapter of crime and misery. "On every hand were raving drunkards and groaning victims. The medicine man's rattle and the voice of wailing seldom ceased." Time and again before his eyes were enacted scenes of cruelty not exceeded in the heart of Africa. Another clan were dog-eaters, and in a state of nudity would dance, bark and growl all through the winter months as they met for amusement. The facts told by the good missionary of his early experience are marvelous in the extreme, and here in this nest of evil spirits, amid surroundings that would have paralyzed a less loyal soul, he began his work absolutely alone, with no helper save the Unseen.

June 28, 1858, after almost unsurmountable difficulties, Mr. Duncan opened his first school in the house of a chief with twenty-six chil-

dren and fifteen adults. Before the close of the year there were 140 children and fifty adults in attendance and a school building had been erected. This maddened the medicine men, because the people were losing their interest in sorcery through Mr. Duncan's teachings, and they attempted to murder him. Legale, the ringleader, afterwards became a Christian and, like Paul, was zealous for the faith he once sought to destroy. But it was not enough simply to preach the gospel and leave the people in their miserable huts and dismal surroundings. He determined to depart from Fort Simpson and to remove his converts away from their homes where a new life might be begun. Having selected a suitable site, twenty miles south in a dense forest, they set to work, as did our Mayflower Pilgrims, to clear the ground and to build houses. In the course of time a flourishing and self-supporting settlement grew up of some 1,200 Indians gathered from a dozen different tribes.

Mr. Duncan is a practical man. He is master of or familiar with many trades. Sawmills, blacksmith shops, canneries were established, and the people he found apt and quick to learn. We have before us an ornamented silver spoon made from a silver dollar by one of his converts, whom we met several years ago at Fort Wrangel. Mr. Duncan is also a statesman and a leader. We quote from his statement before the Secretary of the Interior a few weeks ago in his plea to be protected in the New Metlakatla within the boundary of the United States. To this place he was driven some years ago from the original village, because the Indians were prohibited by the laws of British Columbia from any legal rights to ownership save such as might come from the charity or bounty of the queen. To quote a few extracts, our community of over 800 Indians, "leaving behind us our old home, came to Annette Island, which we found in 1887 without an inhabitant, and after swearing allegiance to the United States our rights were duly recognized at Sitka. Rules were laid down for the regulation of the community, to which all residents are obliged to conform." "All are required to keep the Sabbath, attend church and send their children to school. The people are educated as farmers, carpenters, blacksmiths, merchants, etc. They live in well-built cottages, neatly painted, and have a Gothic church capable of seating 1,000 persons. It is modeled after the old English Cathedral and was built by their own Indian mechanics. They have carpenter and blacksmith shops, storehouse, sawmills, several stores, fine gardens and farms. Last year they sold over 18,000 cases of salmon. The main street of the village, along the beach, is lighted with lamps. An Indian magistrate, chosen by the people, adjusts all disputes and native police officers enforce all decrees. Not a drop of spirits is allowed on the island, and only one man in all this colony uses tobacco, and he is now eighty years old." Another rule of the community is to abstain totally from gambling and never to attend heathen festivals, or countenance heathen customs in surrounding villages.

The Indians have no desire to see white people save as visitors. They know what havoc sailors have made up and down the coast and the awful result of their appearing. One of the attractive features of this unique community is the native band of thirty pieces. The music is good and many of the national airs are played two or three times a week. The leader is a full-blooded Indian, twenty-four years old, who can play on any instrument on the island. An electric plant has been established and every dwelling will soon be supplied with artificial light.

This is the community for which Mr. Duncan seeks protection. He says: "We have schools, town hall, the largest church and Christian congregation in Alaska. Should the bill introduced into Congress become a law, we feel sure all these substantial gains will be lost to us and Alaska. Our youths of



both sexes, brought in proximity to a mining camp, would be quickly debauched and ruined, which may God forbid. The sum total that we crave from Government for the natives in their present condition is protection and isolation from vicious whites. This granted, our people will continue to prosper and lead the way for others, affording and providing an asylum of hope to all who wish to escape the thralldom of an evil life."

The influence of Mr. Duncan is felt far and wide along the Alaskan coast. We have seen vast results of his mission at Sitka and elsewhere, and the story of other Indian workers outside of Annette Island who have been led by this former London clerk to a nobler life is of deepest interest.

### Current History Notes

The annual estimate of Great Britain's drink bill, just issued, credits the United Kingdom with the expenditure of \$17,500,000 more than in 1896.

The Federal authorities have abandoned the attempt to carry food supplies to the Klondike mining regions, being convinced by latest information from that land that it is quite unnecessary.

Prince Albert, heir presumptive to the Belgian throne, is in this country and was suitably entertained by President McKinley and other officials in Washington last week. He must be quite a sensible youth, as he has refused to spend Sunday in social ways, stating that when in America he will do as Americans do.

The acquittal of Sheriff Martin of Wilkes-barre and his deputies, charged with murder of the members of the crowd of miners at Latimer, Pa., last fall, seems to have come as the result of a fair trial. Public sentiment throughout the State acquiesces in the verdict, but questions whether a State constabulary force cannot be counted upon to deal better with all such future uprisings.

The decision of the Federal Supreme Court, denying the right of Nebraska to determine what the maximum freight rates within that State shall be, is vigorously denounced by Governor Leedy and the Populists. The court holds that a railway corporation is a person within the meaning of the Fourteenth Amendment of the Constitution; and that as that amendment forbids a State from depriving a person without due process of law, the State cannot insist upon a corporation carrying freight at a rate which compels it to lose property.

The annual elections in 321 of the towns of the commonwealth of Massachusetts indicate an increasing spirit of independence among the citizens and the breaking down of party barriers. Taking population as a test, the gain on the license question is with "no license." Six towns changed from "yes" to "no," seven from "no" to "yes," but Natick, Athol and Amesbury are among those which will debar the saloon next year. The town and municipal elections in Maine and New Hampshire indicate Republican reverses and a disposition to smash "rings."

The death of Gen. W. B. Rosecrans, aged eighty-eight years, at his home near Los Angeles, Cal., last week, removes a man of mingled Dutch and English blood, who during the early period of the Civil War made a brilliant record as a Federal commander. After the unfortunate outcome of the battle of Chickamauga he became less prominent, and in 1867 he returned to private life. Congress in 1889 restored him to the rank and pay of a brigadier general, realizing that he was in truth one of the greatest strategists that the war produced and that it was unfair to overlook the fine record he made at Corinth, Stone River, Tullahoma and Chattanooga. In personal character he was noble, and few of our great commanders have been more truly religious in temperament and life.

## President Tucker at Yale

The Making and the Unmaking of the Preacher



The annual course of Lyman Beecher lectures at Yale began last Thursday, Pres. W. J. Tucker of Dartmouth being the lecturer. Some preachers, he said, preach with greater power from year to year and others with less. There is a process of making and unmaking in preachers.

Who among us are satisfying the conditions of modern preaching? What is necessary to meet present conditions?

First, the preacher of power is the man able to enlist other men in the work of persuasion. He must make his audience preach with him and for him. In what does this power to utilize an audience consist? To reach the individual through the many requires in the preacher depth and breadth of humanity. He must be a man of tremendous humanity. The pulpit must stand for the common nature. It is in the humanity of the preacher that the priestly quality of his life lies. Men must come through him to God as God must come through him to men.

Second, he must have an entire sufficiency of truth at hand. This means authority. The world wants and awaits this. Not a tone of authority in anathemas. It must not be a tone to arouse the dissent of scholarship. It must not be unreasonable. A spiritual power based on the literalness of Scripture is not recognized by men. When such men have power it lies in what they are and not in what they say. Such is misplaced authority. But men do want to come under the authority of truth. Men are not longing to put away God, to destroy a faith in immortality. They do not want to set aside the authority of the Ten Commandments even if they break them, nor do they want to see Christianity disposed of as a myth. This age longs for a great vindication of the religious faith like Butler's Analogy and Edwards on the Will which shall be suited to this age. There is a growing desire to come again under the sway of great intellectual truths. The intellect wants to affirm. We have given over a great deal of time to criticism, discussion and readjustment. There has not been waste of time here. Truth and righteousness do not advance in haste. There was a demand for an added volume of truth. If we measure by creeds there has been a shrinkage. But this is not a true estimate. Our view is larger. It is so with our thought of God. Jesus Christ has become more fundamental and central. The Bible is no less true in its new freedom. The problem of destiny is not less great. We are not straitened as to truth, and it is always getting into the world in new ways. The kingdom of God on earth was not comprehended until men saw the capacity of human society and began to seek a brotherhood among men. Preach great fundamental truths. The more the preacher preaches of these the more he will realize the preaching power of an audience.

Third, what now does he lack for the age? Faith. He must give men elevation and outlook. Self-absorption, self-centering, self-sufficiency is a characteristic of our age. There is an isolation in our knowledge. We are often bounded by knowledge as we are enlarged by it. There is a tendency to appeal to sense rather than to faith. The physical world of today means more to men than it ever did before. Sooner or later must come a spiritual reaction. The soul of man cannot live on the discoveries of science. The problem of the preacher is that of lifting men above their time. A necessity for this is a use of the historical spirit. We must see our place in the plan of God. An increasing argument for

faith lies in history. This faith will naturally turn to the unseen. Take the question of immortality. Can the preacher make it real today? Yes. But not in the same way as in other days. Not by setting one world over against another world. It is by an appeal to the soul of man in behalf of its own rights here and hereafter. There are things of the spirit here and now.

Another way of uplifting men is to make Christ real. Make his reality more than that of their own souls. It has been the knowledge of Christ which has held our age to faith. It is given to our age to be saved as an age by the presence of Christ.

In his second lecture President Tucker presented as another question on the threshold of the main discussion, How can we expect to educate the preacher? This includes more than the seminary training. The preacher, like the poet and orator, is born, not made. Genius, if it cannot be greatly helped, may be greatly hindered. We must not trifle with the personal element. We must allow it freedom. Especial regard should be had for the exceptional man. Much genius is without opportunity because of lowly parentage. The ministry is to be recruited by undesignated, unknown, exceptional men.

First, education can develop and furnish the minister, but he must first discover himself. Then he must avoid the danger of haste. The need of the time is not a shortening of preparation for life work.

Second, education will put the minister in contact with the mind of his time. Men today are learning in the school of utility. Where one man sees beauty in the world ten see utility. The preacher must not be utilitarian in this thinking, but he has a great advantage if he knows the working of this type of mind. He must have exactness of thought. This need not destroy imagination, feeling or loftiness of thought.

Third, education will give him clear and sure access to truth—not a great possession of it. Truth cannot be had for the asking. Its attainment is not a pastime. It is serious business and only for serious men. He will find the attitude of a part of the church that of antagonism towards its advanced scholarship. He must show that the scholars of the church are not introducing doubt in place of faith. He must show the complexity of the thought of today. On this matter the church must do one of two things—either fall back upon authority and go to Rome, or seek the truth. The range of the work before the preacher is large. As to the Bible, it is an arduous task to put ourselves back into its great historical movement. So with theology. Evolution adds to the complexity and difficulty. But we must not turn aside from theology because it is too hard. So in regard to the study of society. Our higher philanthropy is more perplexing than the older, because where previously the effort was to put right what social conditions made wrong, we now have the greater task of putting right the social conditions themselves. Here the good is often the foe of the best.

President Tucker proceeded to speak of some helpful influences during the period of education. The first is that of some one person. One man will often color the thinking of those who come under him. Another will give method. A special type is that class of men whose overpowering influence comes out of their personality. Such are Maurice, Robertson, Bushnell and Brooks. Then, second, there is the influence of the group, that of associated life and of the group within the group. Great movements have come out of groups oftener than from individuals. Another great influence is that which comes from the moral movements of one's time. Of recent years the greatest of these have been modern missions, the antislavery conflict and that

whose midst we are in, social reform. In this latter we have a great field to reach a great class. Out of this great class which social reform seeks to reach will come some day a great religious awakening.

C. S. M.

## In and Around New York

### Will Not Let Itself Lapse

Central congregation, which sold its church in Fifty-seventh Street to the Church of the Strangers, votes to continue its organization and to hold on to the equity of \$35,000 derived from the sale. It had been expected that the society would disband and present the money in its hands to Dr. Lloyd. But a meeting last week showed a reluctance to part with the money, although there was a feeling that the congregation is in some way bound to support its pastor. So it was determined to keep up the Christian Endeavor Society and the Sunday school, holding meetings in the Church of the Strangers, and to try to find a hall where services might be resumed in the autumn. Only about a dozen have joined the Strangers, about 200 maintaining loyalty to Dr. Lloyd and expressing preference to go without services until he is able to conduct them.

### An American Keswick

Dr. Pierson says that the recent tour of Mr. Meyer in this country would hardly have been taken had it not been for the fact that the latter desired to further the attempt to establish in this country an American Keswick. He says that as one result of Mr. Meyer's visit fully twenty ministers of New York, with contingents from Boston and other cities, are going to the Lake District village in England this summer to see for themselves what the movement is. It is not to be denied that strong men in this city are identifying themselves with it. Dr. Pierson also says that immediate steps are to be taken upon the return of this delegation in the autumn to establish the movement here, but that it will not be called after the English village because of an acknowledged prejudice. Thursday meetings in Brooklyn are fairly well attended.

### To Advance Church Extension

The union public meeting of the Extension Society, although held in midweek, brought out 2,500 persons, representing every church in Greater New York. It was held in Tompkins Avenue, and Dr. Meredith, the new extension president, presided. The meeting, apart from what was said, was a fine expression of a vigorous and united Christian power. Dr. Meredith said that the city is the strategic point in converting the world and that church extension is essential to the conversion of this greatest of new world cities. Congregationalists should insist on building Congregational churches because they are Congregationalists. Dr. Lyman showed that the relation of the church to the city is the same as that of the city to the country, and the church is the educator of both. The right kind of a church for the city, said he, is a Congregational one, and he urged the building of more such churches, not alone as Christians but also as citizens. Dr. Kent, who has had charge of the executive affairs of the society for a year past, said that three things are necessary to church extension—an organization, a live organization, a representative organization. Dr. Stimson, speaking for Manhattan, pleaded for co-operation and fraternity, and said enough Congregationalists come to New York every year from other cities to make a membership of a new church. But where is the new church? Because these persons found no Congregational churches easy of access they went to churches of other denominations, or, what was far worse, to no church. Dr. Meredith closed the speaking by appealing to each congregation in New York to appoint co-operative committees of ten on church extension. These are to become full members upon payment of \$10 each. The meeting was attended by nearly all the ministers of the city, including Mr. Jefferson, who was warmly greeted.

## In and Around Chicago

### An Unexpected Indictment

One Grand Jury has had the courage of its convictions and has found true bills against the three civil service commissioners who have served under Mayor Harrison till within a few weeks and the man whom he has asked to take the place left vacant by the resignation of President Kraus. The evidence presented seemed to point to violation of the Civil Service Law and to connivance with the mayor to set aside its provisions in favor of men whom the examination proved unfit and of those who could serve only sixty days without reappointment. But sixty days, when they cover an election, are often sufficient for the party in power. Mr. Lindbloom, the new man on the board, was indicted for his connection with bucket shops. In their report the jury implies that the mayor has not been so strenuous in preventing the law from being broken as the friends of the law desire. And now come Judges Shepard and Horton and decide that the law does not apply to employés in the offices of the city clerk, controller, collector and treasurer. In other words, about one hundred persons whom the citizens by their vote intended to put under civil service conditions are by this decision freed from them altogether. Nevertheless, sooner or later the attempt to sever municipal business from partisan politics is sure to succeed, notwithstanding judges and office holders.

As an illustration of the way which politicians take, or seem to take, to accomplish their purposes, the street cleaning department of the city has been abolished and its duties assigned to another department. Ostensibly this was done in the interests of economy, but the men dismissed, so far as they could be of service politically, were reappointed as sixty-day men, while such an efficient servant as Miss Amanda Johnson of the Hull House, who has been a thorn in the side of Alderman Powers, was dropped from the roll and a saloon keeper in the ward given her place. We are soon to have an important election, and it is safe to say that some of the steps taken by those in power will not help candidates to secure the positions they so greatly wish. The new Primary Law, if thoroughly explained, will contribute toward the removal of some of the municipal difficulties, and may enable us within two years to get a council upon whose members bribes, even if they were offered, would have no power.

### Willard Hall

The managers of the Temple managed by the W. C. T. U. have voted to change the name to Willard Hall, in memory of their devoted chief, just as soon as they secure \$225,000, in addition to the \$175,000 already subscribed. This sum will give the women the control of the majority of the stock and enable them to pay for it in the course of time, and thus secure a permanent fund for their work. The leaders in the movement are extremely hopeful. Mr. Marshall Field, who has a large ownership in the Temple and on whose land it stands, has given the union till July to raise the money and promises \$50,000 in addition. No better memorial of a woman who consecrated her life to the welfare of her generation could be erected. One can but hope that the response to the appeals which have gone out through the land will be speedy and generous.

### Personals

Rev. J. M. Patterson, recently of Detroit, a Presbyterian minister of high standing, has been engaged by the First Congregational Church of this city to supply its pulpit till July, when it is hoped Dr. Goodwin will be able to occupy it himself. Favorable reports are received from him, although his restoration to his usual strength has been slow. Rev. Dr. Eli Corwin, who was paralyzed on his right side while on a lecture tour in Kan-

sas, is now in the Presbyterian Hospital unable to speak. His brethren have sent him expressions of sympathy which he has seemed to appreciate, but to which he could make no reply. Dr. Philip Krohn is still feeble as the result of a slight stroke of paralysis, but cherishes hopes of ultimate recovery. Dr. A. S. Draper, president of the Illinois State University at Champaign, who has been asked to superintend the public schools of Greater New York, has assured the friends of the university that he will not leave them even for the largely increased salary offered him. Dr. Draper is a fine educator, and as the head of the university is giving complete satisfaction. The Yerkes Observatory is disappointed over the decision of Mr. James G. Keeler of the Allegheny Astronomical Observatory to go to Lick Observatory. In some respects he is one of the first of living astronomers, and the University of Chicago was especially anxious to have his name in the list of its professors. But the field in California offers far more inducements to a man of his attainments than the Yerkes Observatory, and will put at his disposal one of the best telescopes in the world.

### The Churches Not to Blame

The report that Mayor Jones of Toledo would speak on the Golden Rule drew a larger attendance than usual, but for some reason the mayor did not appear. Happily Rev. S. G. Smith of the People's Church, St. Paul, who had preached the day before for Dr. Goodwin's congregation, was present and responded promptly to an invitation to speak. He has devoted many years to the study of social questions, and is far more competent to deal with them than most of those who pass for experts. He laid special emphasis upon the fact that the church has come into the world to stay, and that it is the only organization through which social injustice can be removed. It is to the church that we are indebted for the social settlement and for all it has accomplished or may accomplish. The gospel method of making new men through regeneration by the Spirit of God is the only method by which society can be uplifted and saved. To convert society in masses is un-Scriptural and impossible. Institutions will be changed only in so far as Christian people bring these changes about. With the reported assertion of a professor in one of our Congregational colleges that working men will attend the churches just as soon as the church gets off their back Dr. Smith has no sympathy. He denied that the church is, or ever has been, on the back of the working men, or that it has failed to express sympathy and give aid to the poor. It is doing this continually. Poor people, ignorant people, selfish people are coming into the church constantly, and, although beginning their Christian life on a low grade, are steadily advancing toward higher standards, till they reach the position occupied by the more prosperous and highly favored classes among us. Dr. Smith also insisted that the Golden Rule was intended for people filled with the Spirit of Christ, not for men who are under the dominion of appetite and selfishness. A man who drinks whisky might feel that the Golden Rule requires him to furnish it to other men who desire it, a course which certainly no Christian man can believe to be right. The Golden Rule requires one to do good to his neighbor, not evil, and therefore cannot be obeyed by one who lives in an atmosphere of evil. The address, though wholly impromptu, was clear and impressive in its testimony to the place which the church holds and must hold in efforts to elevate society. Rev. W. S. Hawkes of Salt Lake City was welcomed as a visitor, and said a few words upon the seriousness of the situation in Utah and wherever Mormonism is exerting and extending its influence.

Chicago, March 12.

FRANKLIN.



## THE HOME

## At Twilight

Was it so long? It seems so brief a while  
 Since this still hour between the day and dark  
 Was lightened by a little fellow's smile;  
 Since we were wont to mark  
 The sunset's crimson dim to gold, to gray,  
 Content to know that, though he loved to roam  
 Care-free among the comrades of his play,  
 Twilight would lead him home.

A year ago? The well-remembered hall  
 Of happy-hearted children on the green  
 We hear tonight, and see the sunset pale,  
 The distant hills between;  
 But when the busy feet shall homeward turn,  
 When little wearied heads shall seek for rest,  
 Where shall you find the weight for which you yearn,  
 Ah, tender mother-breast?

Dear lips, that in the twilight hushed and dim  
 Lulled him with murmured fantasies of song;  
 Dear slender arms, that safely sheltered him,  
 The empty years are long!  
 The night's caressing wind moves babbling on,  
 And all the whispered gossip of the fire  
 Is busy with his name who now is gone—  
 My little lad and hers!

But if we so, with eager eyes and glad,  
 Looked forward to his coming in the gloom;  
 If so our hearts leaped out to meet the lad  
 Whose smile lit all the room—  
 Shall there not be a Presence waiting thus  
 To still the bitter craving of the quest?  
 Shall there not be a welcome, too, for us  
 When we go home to rest?

Yes, God be thanked for this: the ashen-gowned  
 Sweet presence of the twilight, and, afar,  
 The strong, enduring hills, in beauty crowned  
 With one white, steadfast star!

A year ago? What, love, to us are years?  
 The selfsame twilight, cool and calm and dim,  
 That led him home to us, despite our fears,  
 Shall lead us home to him.

—G. W. Carryl, in the Century.

#### Realizing Home Comforts

Stories of hardship in the Klondike country remind us that it may be well to spend a little energy on thanksgiving for the ordinary comforts of our homes. This is the way in which a writer in the *Century* describes Dawson City, the capital of the gold country. "Helter-skelter in a marsh lies this collection of odds and ends of houses and habitations. . . Dawson City seems like a joke. Eighteen hundred and fifty miles from St. Michael Island—this is where they have gold, millions of gold, and nothing better than a muddy swamp to live in; gold dust and nuggets in profusion, and yet the Negroes in the cabins of a Southern plantation live better than the richest man in the country." Seventy degrees below zero in the Arctic winter night, glare and heat and clouds of gnats and mosquitoes in the summer day, with a chance of drawing a prize in the great lottery of gold! Under such conditions home-making must be difficult. It is a poor way to win content by thinking of the discomforts of others, but it may, at least, lighten by contrast our appreciation of the ordinary gifts of shelter, food and reasonable comfort, which we are too apt to leave out of account because we find ourselves in a position where we may no longer hope for any of the extraordinary prizes of life.

Reference Books for Children  
 Librarians complain that the public do not know how to use a library, and indeed that most valuable kind of knowledge, "knowing how to find a thing," is rare. As important as build-

ing artistic and ample libraries and stocking them with thousands of volumes is it to give our children the key to all these riches by teaching them where to look for information. With this end in view they should have a few necessary reference books always at hand and be recommended to consult them for answers to their own questions. Tudor Jenks, in writing of this matter in the *St. Nicholas*, says that nearly all queries that suggest themselves to a child can be answered by three kinds of reference books—the dictionary, the encyclopedia and the atlas. He recommends a dictionary large enough to tell the young reader not only what is meant by words, but how words came to mean what they do today. A single-volume encyclopedia, costing only a dollar or two, is quite satisfactory for a child's use and easier to handle than a large book, as is also a tiny atlas, but the maps must be clear, and of course all three books should be up to date. It is easier for boys and girls to question their elders than to hunt up answers for themselves, but with proper encouragement and guidance they may form habits of inquiry and investigation that will serve them well in later life.

### Seven Great Hymns of the Middle Ages

I. VEXILLA REGIS

BY JANET SANDERSON

The Protestant world has been so engaged in its denunciations of the Roman Catholic Church that it sometimes has lost sight of the debt of gratitude which is due to her for much of the beauty of the world's great paintings; the masterpieces of melody were composed for her ears; the finest works of architecture were reared for her worship; and many of the grandest productions of literature were the outbursts of devout monks, as we shall see in the study of the great hymns of the mediæval period.

The word mediæval is used here in a broad sense, for literally speaking the mediæval period commenced with the recreation of the Roman empire by Pope Leo III., but the real beginning in belief, practice and manner of living embodied in the new order can be traced from the days of St. Ambrose and St. Augustine. A peculiar feature of that period is the richness of its sacred poetry, written in a language which, though dead to us, was to those who lived in the Middle Ages a real language, with definite rules and principles and in the fullest sense alive. Out of the wealth of material I have chosen for subjects of a brief series of articles a group of Latin poems known as the "seven great hymns," most of which are familiar to us through English translations.

It is with Venantius Fortunatus that mediæval Latin poetry is said to have begun. A unique character is this Italian, who begins his career as a rollicking minstrel singing love ditties and ends it in holy orders singing triumphal strains to the glory of the church.

In early life he was driven from Ravenna by the Lombard invasion and went into France singing his way into favor with rich and poor, for his engaging ways and genial character, added to

the gift of tongue and pen, always procured him hospitality. This was about the year 566, when the troubadour, as he is sometimes called, was thirty-five years of age. In a few years he had become the most fashionable poet of his time and was sought after by a large circle of admirers. He had formed a friendship with Gregory of Tours, who, hearing that the eyes of his friend were affected, sent him some of the blessed St. Martin's lamp oil, which when rubbed upon them greatly helped him. The poet showed his gratitude by journeying to St. Martin's town and writing the saint's biography in four books of verse.

Subsequently Fortunatus drifted to Poitiers, where he became the friend of Queen Radegunda, who had separated from her husband and founded a convent. She appointed the minstrel first chaplain to the convent, thus introducing him to conventual and ecclesiastical life, and later he was elevated to the rank of Bishop of Poitiers. Radegunda is his principal star, and to her he pours forth his most ardent verse. On all occasions the singer tunes his harp. If there are flowers on the altar, behold, he sings! If Radegunda has retired to perform her vows, again he sings in sweetest verse. If they have been at a dainty dinner where dainty dishes are served, he is ready with a dainty song; if he receives flowers from her garden and fruits from her orchard, graceful are the lines he pens; for the chestnuts sent in a delicate basket woven by her hand the singer weaves his delicate thought into rhyme. On each and every occasion his muse furnishes sweet strains. He tells us pathetically in one of these effusions that the queen sent him "various delicacies for his full stomach" and that he fell asleep after it and failed to furnish the appropriate verses, all of which he laments in proper verse.

The world-famous hymn, *Vexilla Regis*—Royal Banners—which is called one of the noblest in the treasury of the Latin Church, was composed on the occasion of the reception of a piece of the true cross sent to Queen Radegunda by the Emperor Justinus (Justin II). This inspired Fortunatus with a new song in the most stirring strains, *Vexilla Regis Prodeunt*, which Dr. John Neale has put into English for us. The translation appears this week on the cover.

This was the favorite hymn of the Crusaders, who often sang it amid the waving of banners and the glitter of arms. It was written about the year 590, just at the dawn of the Middle Ages, when classic learning was at its lowest ebb, when the shreds of classical meters were being laid aside and rhyme, which was to become a distinctive feature of Latin poetry, was just beginning to be employed. Fortunatus was a leader in this new school, which grew rapidly. Although we could hardly characterize him as a holy man, he has proved himself to be a poet and a writer of hymns which have lived throughout the ages.

This snowless ice plain is like a life without love—nothing to soften it. The marks of all the battles and pressures of the ice stand forth just as when they were made, rugged and difficult to move among. Love is life's snow. It falls deepest and softest into the gashes left by the fight—whiter and purer than snow it

self. What is life without love? It is like this ice—a cold, bare, rugged mass, the wind driving it and rending it, and then forcing it together again, nothing to cover over the open rifts, nothing to break the violence of the collisions, nothing to round away the sharp corners of the broken floes—nothing but bare, rugged drift ice.—*Nansen.*

### Cultivating Concentration

BY MRS. C. H. DANIELS

If all the qualities of mind it is desirable to cultivate in the young were arranged in a list according to value, the power of concentration should take a high place. Nay, rather let us put it beside the column, with influences radiating from itself all along the line, for concentration is an active handmaid to all the mental powers. Imagination is valuable, but depends upon this handmaid for the power to portray vivid and harmonious pictures. Memory is a shining quality, but cannot attain her lofty position except as the mind gives attention and receives deep impressions. Reason is regal, but reaches her throne only by steps, of which concentration is one. There is no clear action of the mind without this power. There is no marked success along any line of activity without clear thinking.

The relation of this quality to the moral and spiritual life is a vital one. "He that hath ears to hear, let him hear," said the Master, repeatedly, as if to draw from the recesses of the mind an earnest attention which would lay hold of his teaching. Many a failure is the result of "I didn't think"—a confession of inability to turn the mind attentively upon issues as they present themselves. Francis Power Cobbe, in writing of the spiritual life, asserts, "That any act of religious aspiration should be efficacious or acceptable, it appears that only two things are necessary—not unhesitating and entire faith, not absolute virtue . . . but sincere earnestness and a will struggling to obey in all things the will and law of God." "Sincere earnestness" is largely within the scope of the mind; it is concentration working in unison with heart powers. Its end will be that spirit which cries out, "I will not let thee go except thou bless me."

This is not a psychological discussion, and it is not necessary to consider here the relation which the will sustains to this important quality of the mind. Its practical bearing upon life we cannot fail to recognize. A young girl was once heard to exclaim, "I want my mind to be like a telescope, to be turned at my will upon any subject and held there." This is a worthy ambition. It is not an impossible aim to be placed before any boy or girl, whatever the natural ability, for concentration responds readily to effort. The habit growing gives pleasure which is a stimulus to further trial of thought.

One small but lovely blossom of this growth appears in social life, when the friend with whom you chat gives you attention for the time as if she had no other interests distracting her mind. How trying the scatter-brained and inconsequent neighbor!

Are the young people of today peculiarly inattentive? is a fair question. It is often so implied, if not stated. If this be true it is doubtless attributable to the influ-

ence of the complex conditions of life surrounding the childhood of today and making demands upon its energies. Our boys and girls are not in themselves very unlike the mischievous Francis Billingtons and sweet Humilite Coopers of Puritan days; and perhaps they bear the strain of life in the closing years of this nineteenth century as well as would those children if summoned from the early seventeenth. Comparisons are odious to mothers when drawn by the older generation, who shake their heads over "the children of nowadays."

But let us ask ourselves what influences in our modern life tend to weaken that habit of concentration we would feign cultivate in the young? The public school is a powerful factor in child life. A mother who had taught her children at home until they were seven and eight years of age, having placed them in school, said soon after, "I find the children so inattentive since they began school I cannot get their attention as I used." Ask the public school teacher about this and she will perhaps admit, as did one, a doubt about the effect of such varied and various occupations upon the young mind. It is a little of this and a veering to a little of that, now written work, then oral, drawing, singing, calisthenics, all in a session.

Visit one room where a calm, gentle teacher presides and the stream of instruction flows quietly along, the children gliding from one subject to another, and you exclaim, "This is admirable! How wise to rest these young minds! Such changes, by freshening mental energy, are an aid to concentration." Visit another room where a nervous personality begets an atmosphere of haste and anxiety, you will say, "It is a scramble after many things, and no clear, definite thinking about any one of them." We conclude the teacher as well as the method is a factor to help or to hurt.

Outside of school many attractions press around the young people and clamor for favor. It is certain that these complexities of life must be manipulated and controlled by firm parental care or they will constantly distract and scatter mental power. By a wise selection of a few pursuits and pleasures, and a firm denial of a hundred others, on the part of parents, it is quite possible to maintain in boys and girls a simple, natural child life up to the limit of childhood's years. They have thus kept round about their children those conditions which breed calmness, connected thought, concentration, mental power. Perhaps the best parents can do is to keep conditions right—air and soil—dropping now and then a seed as the season invites.

It is well to cultivate attention by habitually giving directions to children only once, expecting them to hear, understand and obey. As expression is necessary to clearness, let the younger members of the family give their opinions also upon a subject under discussion; let them go through the little story they long to relate, even to the end, time and place being suitable. There is no better aid to an attentive mind than the writing out upon paper of some thought, the morning's sermon, the story mother read. A "thought book" for such purposes is a delight to some children and may become a valuable adjunct to other efforts.

If the power of concentration actually plays so important a part as has been suggested in mental development, in successful careers, in moral and spiritual character, then it is worth while for parents to take it under their surveillance and foster it with loving care.

### How the Lord Pitied Tom's Father

BY L. W. B.

Tom's father was sorely in need of pity. And when his need of it was deepest the assurance of divine pity seemed to flow out to him from the Scriptures and to flow the more abundantly as his need grew deeper and darker from hour to hour.

Dear little Tom was suffering in the clutch of a deadly disease, the name of which, newly come into common speech, is already a name of terror to parents all over the world. It had seized its victim by the throat, according to its cruel wont, and day after day and night after night Tom lay gasping on his little cot, as if between life and death. The doctor came and went, talking hopefully, and by and by not quite so hopefully, and day and night Tom's father and mother hung over his bed, their hearts wrung with pity for the dear, patient, trustful child.

It was in this thick gloom that the light of a divine promise shone out upon the hearts of these pitying ones.

So darkness shows us worlds of light  
We never saw by day.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." Now Tom's father knew how a father pitieth his child, and knew more clearly than ever before how the Lord pitied him. And he thanked God for the gentle wisdom which had so contrived this promise that the deeper his servant should be made to walk in the valley of death shade the more brightly and distinctly it would shine. He began to pluck up courage out of the depths of his anxiety. Was there anything he would not do or suffer to save Tom from this cruel distress? And could the Lord, in the face of his own promise, be less considerate of the anguish of a father's heart? It must be that these signs of improvement, that seemed to show themselves in the patient, meant that the cup of bitterness held to the father's lips was about to be taken away, tasted but not drained. Dear, sweet little Tom! We were not to lose him, after all; the Lord pitied us too much for that.

So it seemed for a few hours, and then the favorable signs began to fade out and others that we had dreaded showed themselves. The doctor shook his head anxiously, as he took account of temperature, pulse and respiration, and when he took leave his tone was not as cheery as usual. "I cannot promise you much," said he. We did not blame him for that; there was a chain of cause and effect pulling against him as irresistible as fate, and when he had done his utmost what more could he do but give up the case? We do not think of the doctor otherwise than gratefully. Why should we think otherwise of the Lord?

Tom's father could not delude himself by any such sophistry. The analogy is a



failure. The case was too hard for the doctor; is anything too hard for the Lord? The doctor had not ordained this chain of causes and effects from before all ages, with distinct knowledge of its bearing on each individual case. The doctor held command of many of the wonderful resources of modern medical science, but he did not control all the springs of life and death. But the Lord is not limited by circumstances beyond his own control. This awful disease does not move on from stage to stage without his meaning it. He does mean it. It seems to be his manifest purpose to tear the child, by these bitterly painful processes, away from the father's arms and out from the heart that does so pity the child and so longs to bring him back to life and health and strength again. And all the time the divine assurance stands on open record, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Is this the way Tom's father pities Tom?

Well, come to think of it, is it not just the way? From the first onset of this evil disease has not Tom's father been pitying him much after this very fashion? One of the most distressing things about this sickness has been the treatment of it. At first the brave little fellow consented to it willingly, patiently, heroically. His parents smiled at each other and said that here was the reward for much diligent and sometimes painful discipline by which a peculiarly reluctant nature had been trained to loving obedience. But presently, under a strain beneath which strong men commonly succumb, the faculty of patience in the delicately framed five-year-old child became exhausted.

Not many athletes stand the test of walking "a thousand miles in a thousand hours," under which it is impossible to have much more than an hour and a half of continuous sleep, and this little boy was put on an allowance of less than half that time. The doctor warned us that his life might depend on it, and so every hour the weary spirit had to be called back from painful dreams to more painful consciousness, and summoned to submit to treatment from which every nerve revolted. He could not bring himself to submit to it, and yet it must be done. It might perhaps save Tom's life; and Tom must and should be saved if it lay in human power. And so Tom's father forced him to it. Such a hard thing it was to do—hard for the child and harder for the father! It starts the tears now only to remember the stern words, the severe force with which the blameless struggles of the dear dying child were overpowered in hope to save him. And all because the father did so pity him.

"So the Lord pitieth them that fear him." Tom's father understands it better now.

### What Do I Owe to Society

Few girls just out of their teens are capable of forming so just an estimate of their relations to society and its place in their lives as Frances Willard records in one of her early journals. This extract may help some young women who are still uncertain of their attitude toward the social world. At all events, it is interesting as showing at what an early age Miss Willard possessed those broad, clear, sane views of human relations for which she

was remarkable. She was little more than a schoolgirl when she wrote:

As I gain in experience I see more and more distinctly that a young lady must have accomplishments to be of value to society. That august tyrant asks every candidate for preferment in its ranks: What can you do for me? Can you tell a story, make me a joke or sing me a song? I am to be amused. Society is not for scholarly discipline. Study is for private life. Benefactions, loves, hates, emoluments, business—all these go on behind the scenes. Men grow learned and good and great elsewhere than in society. They ponder and delve and discover in secret places. Women suffer and grow uncomplaining in toil and sacrifice, and learn that life's grandest lesson is summed up in four words, "Let us be patient," in the nooks and corners of the earth. Into society they may not bring their labors, but the fruit of their labors. Public opinion, which is the mouthpiece of society, asks not of man, "When did you do this; where did you accomplish it?" but, "What have you done? We do not care for the process; give us the results."

Society is to everyday life what recess is to the schoolboy. If it has been crowded from this, its right relation, then it is for every right-thinking member to aid in the restoration to its true position. Let no cynical philosopher inveigh against society. Let none say its fruits are simply heartlessness and hypocrisy. Man is a creature of habits; when among his fellows he does his best studiously at first, unthinkingly afterwards. I will venture to assert that the Man who was greater than any other who walked the earth was the kindest, the best bred, the most polite.

Society is not an incidental, unimportant affair; it is the outward sign of an inward grace. Let us then, if we can, be graceful; cultivate conversational ability, musical talent; improve our manners and our beauty, if we are blessed with it. Harmonious sounds cheer the heart. Fitness is admirable. All these are means of happiness to us who have sorrow enough at the best. It is no light thing to perform the duties we owe to society, and it is better to approximate than to ignore them.

### The Little Red Stamp

I'm the little red stamp with George Washington's picture,

I have the right of way;  
And the mail train thunders from under the stars  
And rattles into the day.  
Now clear the rail for your Uncle Sam's mail;  
Ye freight trains, stand aside!  
Spur your iron-lunged horse to his fullest speed,  
For the little red stamp would ride.  
So vomit your flame on the startled night  
And your smoke in the face of the day;  
For the little red stamp with George Washington's picture  
Must have the right of way.

The engine plows, when I start on my ride,  
Through the drifted banks of snow;  
But we hasten to climes where the rivers melt  
And climes where the roses blow.  
First the pines of Maine, then the Kansan plain,  
Then whiffs from the western bay,  
Till I drop in the hands that have reached for me  
A thousand leagues away.  
Pull open the throttle and loose every brake,  
And dash through the night and the day;  
For the little red stamp with George Washington's picture  
Must have the right of way.

I'm the little red stamp with George Washington's picture;  
And I go wherever I may,  
To any spot in George Washington's land;  
And I go by the shortest way.  
And the guns of wrath would clear my path,  
A thousand guns at need,  
Of the hands that should dare to block my course  
Or slacken my onward speed.  
Stand back! Hands off of Uncle Sam's mail!  
Stand back there! Back! I say;  
For the little red stamp with George Washington's picture  
Must have the right of way.

—S. W. Foss, in *Dreams in Homespun*.

### Closet and Altar

Let us search and try our ways and turn again to the Lord.

It was but just now that I read the words, written by a young Christian man not long ago awakened to Jesus Christ, which I hope to remember for myself: "We may know him and yet know very little about him." It is so. Our very assurance of life in the Lord may be misused to slacken our study of the Lord; and then, soon or late, our use and growth of life in him will suffer. The Christ, prophets, evangelists and apostles must be our study; not "the Christ that is to be," but the Christ Jesus who is the same forever. His person, his work, his glory—we must bend over the revelation of this and assimilate it into thought and tone and spirit, into the cast and character of our love and joy and peace and adoration.—H. C. G. Moule.

You must take possession of Christ for salvation, but to win a crown Christ must take possession of you.—H. W. Webb-Peploe.

It was said of Christ himself that he was obedient unto death—in other words a listener unto death. From the first to the last our Lord was listening, always listening, for the still, small voice of God. If you listen you will hear that voice everywhere.—W. Robertson Nicoll.

I thirst! O bounteous source of truth,  
Give coolness to my fevered youth,  
Make the sick heart more strong and wise,  
Take spectral visions from mine eyes.  
O let me quench my thirst in thee,  
And pure and strong and holy be!

I thirst! O God, great source of love,  
Infinite life streams from above,  
O give one drop and let me live!  
The barren world has naught to give,  
No solace have its streams for me;  
I thirst alone for heaven and thee,

—Frederika Bremer.

Prayer does not bring heaven near to us, but it brings us near to heaven; it does not bring the Father to us, but it brings us to the Father. Even when we do not pray the Father is with us, but when we pray we are with him. Any one can say of the ever-watchful Father, "When I awake thou art still with me," but only the praying soul can say with the Psalmist, "When I awake I am still with thee."—James M. Campbell.

O Lord, prepare my heart, I beseech thee, to reverence thee, to adore thee, to love thee; to bate, for love of thee, all my sins, imperfections, shortcomings, whatever in me displeaseth thee, and to love all which thou lovest and whom thou lovest. Give me, Lord, fervor of love, shame for my unthankfulness, sorrow for my sins, longing for thy grace and to be wholly united with thee. Let my very coldness call for the glow of thy love; let my emptiness and dryness, like a barren and thirsty land, thirst for thee, call on thee to come into my soul, who refreshest those who are weary. Let my heart ache to thee and for thee, who stillest the aching of the heart. Let my mute longings praise thee, crave to thee, who satisfiest the empty soul that waits on thee. Amen.

## Mothers in Council

### A FATHER'S RESPONSIBILITIES

In connection with a Congregational church in Bridgeport, Ct., are mothers' meetings known by the familiar name of Mothers in Council. Rev. W. F. White of Trumbull, Ct., recently read a paper before this body on The Spiritual Training of Children, which was prefaced by this earnest utterance in regard to the father's share in the child's nurture:

Olivet Church is to be congratulated on having an organization giving its attention to the home and the family. So important is your work and this particular meeting that I could wish for your true instruction and spiritual help that some one of those saintly mothers we have all known and admired could stand where I do, and that if I were to speak at all I might do so to "Fathers in Council." Would that in this church and in every church the fathers would meet for these same holy, sensible purposes for which you come together! Far more fruitful to humanity and the kingdom of God would such meetings be than the club and the social smoke. No mother, try as hard as she often does, can do what every true father ought to do for both son and daughter. Too often all the true manliness a boy finds in his home is in a mother who has tried to be all things to her son. "Who is the best man in the world?" was answered by one conscientious little fellow, "My mother." To mothers, therefore, "the power behind the throne," I would emphasize in this introduction the vital importance of the father's part in the nurture and training of the child. You are out of your sphere—and you should make the father feel this—whenever you attempt to take his place. Motherhood must never emerge into the sphere of fatherhood save when it is forced upon it by unnatural conditions.

Would that there were more fathers like the old tanner of Dol, the father of Pasteur, who, as long as he could, learned in advance the lessons intended for his boy that he might hasten his progress by assisting him. Would that there were more fathers like the Massachusetts statesman who, when urged to return again to Washington, replied: "No, there are plenty of men capable of running this nation, but not one of them is capable of bringing up my boy."

### THE REAL LESSON-BOOKS

We send our children to the best schools within our reach. We buy them books and globes and appliances of every sort, paying for them often by the sternest self-denial. "Let us live on bread and water," we say, "if so our children can have the best education to be given." And then, dear friends, we shut up tight the best lesson-books they can possibly have—the ones God Almighty has provided for them, the ones whose language best suits them, the ones over which they would love to pore.

You yourselves are their God-given lesson-books, but do you open for them the most precious lessons of your life? When trouble comes, death, sickness, poverty, you anchor yourselves against these adversities by crying to God for strength and by laying hold of his promises. But do your children know it?

"My mother is the bravest woman in the world," said a lad, proudly; "she has sand!" I doubt if it had once occurred to him that God was sustaining that gentle Christian under crushing sorrow. But O, what a pity that he should not know from her own confession where her strength came from!

"Don't talk about heroines," said another, "my sister Mary is a hero—nothing short of it. She suffers agonies of pain, and smiles right straight along." How? By looking hour after

hour to her strong and loving Saviour. But Sam doesn't know this, and he is losing the most blessed lesson his young life could learn—worth more than any degree his university confers.

I count as the most valuable training of my childhood, not the daily Bible reading and prayers of the morning and evening worship, though the value of these was beyond price, but my father's regular hour of private Bible reading and prayer. I saw him enter that little room every day directly after breakfast, and for one hour no child or servant or visitor could interrupt the solemn interview between him and his God. From that service he always came out to us with a solemn light on his countenance that awed and thrilled me as a little child, and all my life I have been reaching up after that communion that I know was his. But if that beloved father had told me, little by little, year by year, something of his prayers and how they were answered, even as much as he was ready to tell me at the end of his life, I think my timid petitions would have gone up on strong wing, and I would have grown into a stronger Christian.

I once knew a Christian woman whose father had spent a long life and a large fortune in noble charities, but he was a reserved man, silent and undemonstrative, and it was not until my friend was past her youth that she realized the splendid results of her father's life and work. Meantime she had formed a settled habit of fretting over the privations which she thought she was needlessly enduring. I am sure that if the good man had taken her even a little into his confidence her young enthusiasm would have responded generously to his plans and her whole life would have been sweetened.

O, then, take your children into your confidence, even the very little ones. And more and more, as their lives and hearts expand in your home, tell them day by day the thoughts of God that fill your mind, the love that glows in your heart for him, the longing that you have for this and that unconverted soul and the prayers that God has answered for you. Do not teach them so much by generalities. That "God is love" is a glorious truth, but it needs to be translated into your daily life if your children are to learn its highest beauty, its utmost power.

E. P. A.

### A PHENOMENON AMONG HOUSEWIVES

I am a minister's wife and mother of six children. I do all my own sewing and mending, part of my housework all the time, and all of it part of the time, and teach the children in turn so they skip two or three of the first years of school. And as I have found myself able to do something beside in the way of club and church work I thought I might make a suggestion to the mother who longs for a "quiet hour" and mental culture and cannot have it.

Begin—I began Jan. 1—by looking over table and bed linen and towels. Decide how many of each are necessary for the coming year. With one trip down town purchase these and a quantity of muslin. Make them up and put them away. Next decide how many undergarments each member of the family will need for the summer. Some morning get out the patterns and cut out all the muslin garments you have decided upon, cutting at the same time facings, bands, etc. Fold each garment separately. Now you can sit down to the machine and sew steadily. Complete each garment as you go except button-holes, buttons and any hand work there may be to do upon it. Keep a small box with needles, thread, thimble and scissors conveniently at hand with one of these garments to be picked up at odd moments. Do not do the hand work when you might do machine work or sewing you would not like to do in company.

My next work will be nightgowns. They will need at least two weeks. Then white skirts for my three girls and myself. Next come cambric shirts and waists for my three boys. Then summer fabrics and fashions will be out and I shall make cambric and lawn dresses for the girls. When hot weather comes we shall be ready for it, and I can shut up the machine and do hand work, crochet a hood for next winter perhaps or embroider a table cover and read.

The first of September begin again to get the clothes in order for cold weather. Do not get behind with sewing, for then one must do the piece first that is needed most, and that means the difference between being driven by your work, "having no time for anything," and having command of your time and being able to come or go or put in an extra bit either of work or play.

WESTERN READER.

### UNTRUTHFULNESS IN CHILDREN

Many grown persons—more than we are willing to acknowledge—tell falsehoods from the same motives which influence children, as will be seen from this excellent diagnosis of untruthfulness in children, selected from a paper written for the Woman's Co-operative Guild of London and published in the *Kindergarten Review*. The writer says:

Truthfulness is another of the essential early lessons. To some children it seems to come by nature but with others it requires infinite patience and watchfulness to acquire the habit. Should we find a tendency to untruthfulness we must first consider the cause of it. It takes some children a long time to realize that they ought to speak the truth; they are so fond of inventing that they do not stop to consider what the facts may be. With this kind of "baby" untruthfulness I think all one need do is gently to point out the error: "O, but that is not true; one must never say what is not true, even in fun!"

With other children the habit comes from what one may call an untidy mind. Without wishing to deceive it often requires some trouble to remember things accurately, and also to express clearly what one means. This comes, however, by training; and therefore one should never pass over these inaccuracies but try to make such children think out just what did happen and be precise in their expressions.

With many children, too, untruthfulness comes from cowardice; they fear the consequences of telling the truth. When this is the case most loving, constant care is needed to conquer the habit. We must try to make it easy for them at first. For instance, if it is a matter of finding out who committed a fault, we should avoid a sharp, sudden question, which would at once tempt the child to lie. Or again, if there is a confession to make, we should meet the child half way, and always be ready "to help a lame dog over the stile."

When a willful lie has been told by a child old enough to understand the fault we should make it feel that it has lowered itself in our respect. I think "sending to Coventry" is an excellent punishment for such an occasion, for without physical fright (which is always bad), one makes the child feel that, for the time being, it has made itself unworthy of one's confidence and friendship.

It is only from such quiet and holy homes as that in which the child Jesus lived at Nazareth that the children of the future can come, who shall feel as manhood dawns that they must be about their Father's business, and follow the Christ, the King, to the serene and bloodless triumph of childlike faith and hope and love for all mankind.—*Henry Van Dyke*.



## The Conversation Corner

**DEAR CORNERERS:** I might as well tell you to begin with who this little girl in the picture is. She is not from Connecticut this time, but from Chicago. I do not know her exact age, but I think she is about quarter of three! A note from her papa will explain the rest.

**Dear Mr. Martin:** Elizabeth sends you one of her pictures. She had been gathering up leaves with the basket, carrying them around the house and emptying them. Just as she came back into the sunlight I spoke to her, and as she set the basket down and looked up I snapped her! We were all so sorry to hear of the death of Pomiuk. It was only a little before our Quartette were planning to send on a Christmas present to his fund. Where shall it go now? With the best wishes of the Quartette, G.

Since that was written these friends have found out that we propose to keep Pomiuk's cot in the Labrador hospital warm for some other needy child in that desolate land, and have sent on their "Christmas present" for the "Gabriel-Pomiuk Memorial Cot." This reminds me to tell you that I have so many letters asking for fuller information about the work of the Deep Sea Mission in the land of Pomiuk that I have ordered from London fifty copies of a pamphlet (the notice of which I saw in the "Toilers of the Deep") entitled "The Labrador Medical Mission." It is illustrated, is very interesting, and will answer many of the questions. I will forward it postpaid to any one who will send five cents—the same price for which it is mailed in England. It mentions at the close the great need of that new steamer for the medical missionaries in Labrador, of which Dr. Grenfell spoke so earnestly last winter when he was in New England. A letter I had from him two or three days ago shows that he has it on his heart still.

LONDON, ENG.

**My Dear Mr. Martin:** . . . Now for a brief word about Labrador, for I am so hunted about from place to place, lecturing every night and speaking on Sundays that I get little time for correspondence. I am not going to Labrador this year; somewhat to my sorrow I am again to stay this side. I hope to be at sea ere this reaches you, however, and once more among the men. From March onward I shall be on the sea, cruising, cruising, cruising. I have collected over \$5,000 towards a new steamer. She will probably be built in Scotland, and fitted specially for Labrador. It will be her special work to go up the inlets and creeks for the lost sheep—the Pomiuks, the Salomes, the Tommies, the Elsie, etc., of the future. It will cost about £700 per annum to run her. God will give the money, I know. I am getting people to promise a few shillings a year to keep her at work, searching out the lost and sick. My heart longs for the time when she will be off. I hear her whistle in my dreams! Your affectionate and joyful friend,

WILFRED GRENFELL.

PROVIDENCE, R. I.

**Dear Mr. Martin:** I have not written to you for so long that I supposed you thought I had forgotten all about you and the Corner. [No, I did not think any such thing!—MR. M.] I told you when you were here that I expected to go up in the country for a few days. Well, I went and had a very nice time. I stayed four weeks, and rode on the hay cart and did many other things. I called on that Corner lady you mentioned and she was very pleasant. I should like to have the picture that you spoke of in the Corner of Dec. 23, so I have inclosed ten cents and a two-cent stamp.

HENRY B.

For the information of any who have begun to read the Corner with the new year, I will say that the "picture" Henry refers to is a sheet of pictures which I had printed at Christmas time, as a souvenir of Gabriel-Pomiuk. It includes the Corner Cot, his friend Tommy (who takes his place in the Cot), the little sledge and Dr. Grenfell. The souvenir is sent in a pasteboard roll, and I hardly need say that any possible surplus of receipts for these or the pamphlets, over the actual cost, goes into the "Memorial Cot" fund.

GRINNELL, IO.

**Dear Mr. Martin:** My certificate of membership as a Cornerer was received at proper time. The puzzle in the picture on the certificate, about the books not being where they seemed to be, I found out myself. It was caused by the reflection of the mirror. I like very much to read the Conversation Corner. I think the picture of the little boy feeding the hen from his hand is very cunning. You ask if my father did not come from the Granite State. Yes, he came from the town of Bath many years ago.

CAROLYN W.



HYDE PARK, MASS.

**Dear Mr. Martin:** . . . I see *The Congregationalist* every week and enjoy reading the Conversation Corner, and I would like to be a member of the Corner. I take lessons on the piano and practice an hour a day and go to school. I spent the summer at Keene, N. H., and saw some very fine pottery at the Keene Pottery. I am twelve years old.

ROBERT D.

I remember going to Keene some years ago and attending a very enthusiastic convention in a presidential campaign, and especially how a venerable man, over eighty years of age, rising on the platform and waving his hat, gave this sentiment, "Free Kansas—at all hazards"! That meant a great deal then. How long ago it seems—and Kansas has been free for a whole generation. I wonder if any other boys in that vicinity remember that occasion, and how we all got hoarse shouting for "Fremont and Jessie"!

BEDFORD, MASS.

**Dear Mr. Martin:** Thank you for the certificate of membership and the sheet of nice pictures. I have a postage stamp album and a lot of stamps, but I have no Italy, Philippine Islands or United States newspaper stamps. Lots of love from

ARETAS L.

Mr. Martin

## Corner Scrap-Book

FOR THE OLD FOLKS!

**WEST FITCHBURG, MASS.**  
**Dear Mr. Martin:** Like all the other old people there is a poem I want to hear from. I could repeat it all when a child but now can only recall a part. One stanza began:

Have you heard the tale they tell of the swan,  
The snow-white bird of the lake,  
How it noiselessly floats over the silvery wave,  
How it silently sits on the brake?  
For it saves its song till the close of day,  
And then in the calm, still even,  
'Mid the golden rays of the setting sun,  
It sings as it soars to heaven.

The title was "Through Death to Life." I think it appeared in the *Child's Paper* or *Child at Home*. Reading the request of "H." in the Corner Scrap-Book of Feb. 17, I suggest "Historical Tales for Young Protestants," published many years ago by the American S. S. Union. It was made up of well-written sketches of Waldo, Wickliffe, Huss, with tales of the Huguenots, etc.

MRS. C.

A lady calling [the other day mentioned a more modern book which apparently comes still nearer Mr. H.'s want—Phillip, or What May Have Been; a Story of the First Century, by Mrs. Cutler (Crowell, \$1.00).

WORCESTER, MASS.

**Mr. Martin:** I want a few copies of "Walks and Talks," published about 1860, by the American Tract Society in Boston. I am told it is out of print. Perhaps some of the Cornerers can put me on the track of them.

I find that the full title was Walks and Talks, or Uncle Walter's Conversations with the Boys. It was illustrated, sold for fifty cents, and was one of a series of five volumes called The Chip-Basket Stories. I am afraid the cruel war, with its demand for "paper-stock," swept off everything like a chip-basket!

VERMONT.

What is the meaning of this *unintelligibility* (hailing from Ohio), given after a person's address—"Supreme Guardian of the Woodmen Circle of the World"? What is the correct, classical, modern, popular pronunciation and translation of *Quo Vadis*?

MISS F.

The first lingo inquired for is too much for me. It sounds like one of the bombastic titles of some cheap "Benefit Association." If any of our members chance to meet with the Most Distinguished Grand Past Panjandum of the Highfliers of the Universe, please ask him!

The weight of authority and usage strongly favors *Kwo Vak'-dis*, as the pronunciation of the Latin words. The literal meaning is: Whither are you walking? The tradition is a beautiful one of the time of Nero's persecution. The early Christians in Rome are said to have persuaded Peter to flee. On the Appian Way, just outside the city, Peter saw a vision of his Lord going towards Rome and accosted him: "Domine, quo vadis? Lord, whither goest thou?" He replied, "To Rome, to be crucified a second time," and vanished from sight. The answer rebuked Peter and he returned to his duty. The Church of St. Maria sopra Minerva in Rome has a famous statue of Christ, by Michael Angelo, supposed to represent the Saviour at that time. Near the alleged spot of the vision there is a little church called the Church of *Domine Quo Vadis*, with alleged footprints of Christ on a slab. If any of our readers are in Rome this summer, I wish they would write us about those churches and relics. See Mrs. Jameson's Sacred and Legendary Art; also, Mrs. Clement's Handbook of Legendary and Mythological Art, and Hare's Walks and Talks in Rome. The one first mentioned might be a good book for Mr. H.

L. N. M.

## THE SUNDAY SCHOOL

LESSON FOR MARCH 27

REVIEW

BY REV. A. E. DUNNING, D. D.

Each of the four gospels summarizes the view of our Lord and Saviour taken by one man who sought to present him to mankind as the Son of God and Son of man. Many other such views were written and found acceptance among Christians in the first century [Luke 1: 1]. But the four in the New Testament have been adopted by the whole Christian Church as giving us authentic and adequate accounts of Jesus Christ—of what he did, said and was.

We have been studying for the last three months one of these four views. We have been seeking an answer to the question, What did Matthew know and think about Jesus? An appropriate title for the twelve lessons would be

## THE PUBLIC MINISTRY OF OUR LORD

We have, it is supposed, re-read the first fourteen chapters of Matthew, with a map of Palestine before us. We now seek to revive the impressions on our minds of the twelve lessons and to make them cumulative, so as to leave with us a composite picture of the promised Messiah who manifested God to his chosen people.

1. We saw *Jesus inducted into his ministry*. John, the reformer, was stirring by his preaching the morally decaying Jewish nation. All the people in cities and country villages were talking about his warnings of their danger, his summons to repentance, his prophecy of the kingdom of God at hand, his announcement that he would introduce to them a greater Leader than he, the Messiah for whom the nation had long been looking. Jesus, a carpenter of Nazareth, went with other young men to hear John, offered himself to be baptized to the new life and work, was recognized by John as the Messiah, had his mission revealed to him by the descending Spirit and the Father's voice assuring him that he was the Son of God.

2. *Jesus tested for his ministry*. The Holy Spirit, which had descended and was abiding on him, drove him into the solitude of the wilderness to face the temptations of the devil. After the long struggle, in view of the life to which he found himself called, he was tempted to use his supernatural power to free himself from the conditions of his fellowmen, to presume on the promises of God by claiming them for unwarranted uses, and to use wicked means in hope of securing good ends. In each temptation he fortified himself through his knowledge of the Word of God. In his victory the devil left him and angels ministered to him.

3. *Jesus beginning his ministry*. He took up the same message which John had so effectively delivered: "Repent ye; for the kingdom of heaven is at hand." He taught selected young men to preach the same message to others, one by one. He taught the people the meaning of the kingdom of heaven by healing their diseases, banishing evil spirits, changing the disordered life of individuals and of society into wholeness, and inspiring others to do for their fellowmen what he was doing for them.

4. *A sermon of Jesus on character*. He showed his hearers the meaning of membership in the kingdom of heaven. The children of the kingdom realize that they are poor in spirit, and therefore seek spiritual gifts. They feel that they want godlike character, and therefore mourn that they have not gained it. They are already learning to be meek, to possess the self-poise of those at peace with God; to be merciful, seeing in men possibilities of likeness to God; to be pure in heart, thinking the thoughts of God. They make it their business to be peacemakers, bringing about the true unity of society by helping men to magnify their better selves. They endure persecution, having the one aim to make

wholesome, as salt does, and fruitful, as light does, the elements with which they mingle.

5. *A sermon of Jesus on prayer*. Pray, he said, unostentatiously. Your business is with God, not with men. Pray in secret. You must be alone with God to become intimate with him. Pray intelligently; know God, know what you want, know the conditions of answer to your prayer. Pray according to the example which Christ gave of prayer.

6. *A sermon of Jesus on providence*. Serve God only. Trust God wholly. Seek the kingdom of God supremely. Carry only today's burdens. There are three key words in this lesson—life, kingdom, Father. Master these and you have learned the whole of theology.

7. *Jesus calling a disciple*. He began to build up the kingdom of heaven by summoning selected individuals into it. Matthew, the writer of this gospel, was one of these. In this bit of autobiography he shows what Jesus required of a disciple. Follow me, Jesus said. Help sinners to come to me. Do my work in the spirit of feasting, not of fasting. Be mindful that the new spirit and new methods belong together. Don't put your new wine into old bottles.

8. *Jesus setting his disciples at work*. He organized his forces in beginning his kingdom. Twelve were chosen as leaders, according to the number of the tribes of Israel. He sent them first to Israelites only, not to Gentiles or even Samaritans. He recognized their limitations as beginners and accepted social conditions. He told them to do what he was doing—preach the good news of the kingdom and heal diseases, make men whole and wholesome. He told them to trust God for daily bread, and to make friends by finding well-disposed persons and treating them as gentlemen should. He assured them that those who treated them ill while they behaved worthily would receive just punishment.

9. *A sermon of Jesus to the cities*. He set the example of the preaching he expected of his disciples as they went from city to city. He pronounced woe to the cities which sinned against light; blessing to trustful souls everywhere, with revelations of divine knowledge through them; and he gave a tender invitation to all burdened ones to be loyal to him and find rest and peace in him.

10. *A sermon of Jesus on the Sabbath*. He showed his disciples the spirit of liberty which he honored in respect of rules for formal observance. Laws and customs in religion are valuable only as instruments for advancing man's spiritual and temporal welfare. When they hinder this they should be set aside. The Son of man has authority to define or to abrogate such laws. The way to honor the Sabbath is to make it the noblest and fullest of blessing to men of all the days.

11. *A sermon of Jesus on good and bad men*. He taught his disciples by a parable that mankind is divided into two classes: the sons of the kingdom of God and the sons of the evil one; that men cannot accurately judge to which class their neighbors belong, and therefore cannot draw a dividing line in this world; that God knows who are his own and at the time appointed will separate the good from the evil, gathering the good into his heavenly home and destroying the wicked.

12. *Illustrations of good and bad men*. Herod honored John the Baptist for his courage and righteousness; feared him because he was the prophet of the people; was offended at him because he denounced Herod's vices and crimes; killed him to please his false friends. Herod sent John by a short and speedy path to his reward and brought on himself the execration of honorable men in all times.

Here we are brought to the turning point in the public ministry of Jesus, when his popularity began to wane and the opposition to him began to define itself and to increase. The next three months' studies will guide us through the changing character of his ministry, to his crucifixion and resurrection.

A wise questioning is the halfway toward knowledge.—Bacon.

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## LITERATURE

M. ZOLA

Certain members of the Authors' Club in New York have called a special meeting of the club for the purpose of doing honor in some manner to M. Zola. They will applaud his protest against French legal injustice in the notorious Dreyfus case. Dreyfus, it is now admitted, was condemned on evidence which was concealed from him, so that he could not refute it. That is French justice! M. Zola has done a manly thing in protesting against it, if he really was actuated solely, or chiefly, by the love of fair play, because his own defeat and punishment were foregone conclusions.

But there is a theatrical atmosphere about the whole history of the Dreyfus case. The hysterical excitement of the army officials over the alleged betrayal of secrets to Germany—of which the Germans declare they never have heard; the choice of Dreyfus to be a victim; the conviction of the man upon evidence not introduced into court; the belated but vigorous denunciation of the court and the verdict by Zola; his own trial in the midst of a sort of pandemonium—it all makes one think of the comic opera. Nobody can help suspecting Zola—however unhandsome the suspicion may seem—of chuckling over the fact that he has been advertised from one end of Christendom to the other as hardly any other author ever was.

Let the Authors' Club, and anybody else who desires, make use of the Dreyfus-Zola matter to rebuke injustice, by all means. But let caution be exercised lest the cheap sensationalism of the whole affair be prolonged and intensified by American references to it.

## BOOK REVIEWS

## ANTICHRIST

This is the fourth volume in the late Ernest Renan's series about *The Beginnings of Christian History* which appeared at intervals between 1863 and 1882. It is our impression that this is the first English rendering of the present volume, which was published in French twenty-four years ago. It has been translated and edited by Prof. J. H. Allen of Harvard University. Like everything which Renan wrote it is brilliant and picturesque, intensely interesting, illustrating a remarkable power of handling material, as well as a singularly fresh and attractive style. But, like the other volumes from his pen which have come under our notice, it is not conspicuous for trustworthiness. The mind of the author was so constituted that it was apparently impossible for him to deal with such a theme as Christian history in a thoroughly practical and impartial manner. His predilections controlled him too largely. What he wanted to believe assumed before his mind a probability, if not a certainty, not always justified by the evidence. Moreover, although not consciously irreverent or disposed to deal unfairly with the conditions of his subject, he occupied a point of view which necessarily rendered him one-sided. In his observations and in his reasonings his work is always entertaining and exceptionally interesting, but it is purely individual. He represents no considerable school of critics or inquirers, and few or none among competent scholars accept his conclusions.

The subject of this book is chiefly the Apocalypse, which the author believes to have been written under the influence of the overthrow of Jerusalem. It also describes allegorically the terrible experiences of the Jewish people at about that time. Antichrist is identified with Nero, and the ingenuity of Renan's endeavor to support this position is noteworthy. Of course these main positions have been advanced by others. He is by no means unique in respect to them, but in the development of his course of thought he takes original ground frequently, and, as we have intimated, not always safely. He admits the doubt in regard

to St. Peter's ever having been at Rome, but on the whole is strongly disposed to insist that the apostle did visit the great capital. The alleged main idea in the book of the Acts, that Peter followed Simon Magus about the world to refute him, he denies so far as Simon Magus is concerned, but declares that Peter followed Paul about, and, although not in the spirit of bitter hate, with decided differences of opinion, yet not without sympathy and fellowship with him in the love of Christ. The apostle John was not the type of gentleness and love, as commonly believed, but a man of great rudeness, extreme intolerance and addicted to harsh and even coarse language, and the anecdotes told about him afterwards to suggest his gentleness and softness "seem to have been invented," Renan holds, "to be in accord with the tone of the epistles ascribed to him, of genuineness more than doubtful."

Many of the accepted discourses of Jesus contained in the gospels were not uttered by him at all, but were composed long after his time and ascribed to him. But the effect of the overthrow of Jerusalem upon the infant church was beneficial, and indeed almost necessary. Had the city and temple endured, a center of inviolable authority would have been established, and the separation of Christianity from Judaism would have become almost impossible. The catastrophe was necessary in order to launch Christianity upon an independent career of development and power. It is interesting to note in this connection that Renan urges that the occupation of Rome by the king of Italy probably is destined to result as advantageously for the future of the Roman Catholic Church as the downfall of Jerusalem did for the cause of Christianity. Sooner or later he believes Roman Catholicism, which now deplors the loss of temporal power at Rome, will rejoice in it. The analysis and interpretation of the Apocalypse, which forms a considerable part of the book, is graphic and striking, and all students of Christian history in general, and of the book of the Revelation in particular, will be interested in the dramatic and impressive declarations of the author, but, as we said at first, his book is not likely to be accepted as indicating more than the individual opinion of an earnest but not thoroughly competent student. [Roberts Bros. \$2.50.]

## AUDUBON AND HIS JOURNALS

This substantial and interesting memorial of the famous naturalist is the work of his granddaughter, Maria R. Audubon, with zoological and other notes by Dr. Elliott Coues. Its more than a thousand pages tell the story of Audubon's life in a somewhat fragmentary manner and with a good deal of repetition, but they are entertaining and instructive and the great purpose of such a work, to portray successfully the character of its hero and to set forth fully and clearly the special features of his life work, is fulfilled. In the first volume there is a brief biographical sketch which covers his whole history, furnishing an outline which renders the comprehension of the subsequent portion more easily intelligible. This is followed by his European journals, 1826 to 1829, the journal of his Labrador trip in 1833 and the Missouri River journals of 1843, which are continued into the second volume and are followed by between fifty and sixty short sketches of all sorts, describing experiences on land or sea, wild animals and all sorts of other such subjects as suggest themselves naturally to an ornithologist and a man who has lived an out-of-door life and traveled extensively.

The personal character of Audubon, as revealed in these pages, is most attractive. He was fortunate in his family and in most of his friendships. He seems to have gone through life not without many a reverse, and some of them serious, but with a cheerful and even joyous spirit which always enabled him to make the best of circumstances and won him, and bound closely to him, many friends. He was an incessant traveler in our own country,

and pursued his favorite branch of science in all directions, even in foreign lands. His high reputation was fairly earned and to this day it is undiminished. The remarkable skill which he attained in portraying the characteristics of bird life was unprecedented in his day and has not been surpassed in our own, if it has been equalled. This work is not a treatise on his favorite science but a story of the man himself, so that its illustrations seldom bear directly upon ornithology but are mostly portraits. In spite of its somewhat rambling and miscellaneous character it is interesting, but in our judgment had it been half as long it would have been far more likely to be widely read and all which is essential within its pages might have been retained. [Charles Scribner's Sons. \$7.50.]

## RELIGIOUS

*A Door Opened* [Houghton, Mifflin & Co. \$1.50] is the title of a volume of sixteen discourses by America's peerless master of pulpit eloquence—Alexander McKenzie, D. D. These sermons are noble examples of religious address. In them all there is a fine union of sobriety of judgment with persuasive and impressive utterance, and in none of them do we miss "the sermon of the sermon." They will minister to the real needs of men and women of intellectual and moral earnestness who are seeking a rational and spiritual interpretation of life. The preacher affirms that Christ himself is the only true and satisfying solution of men's deepest questionings, and urges that the truths of Christ be wrought into their mental and spiritual character. Dr. McKenzie's method of influencing character is through inspiration and suggestive instruction. Theology, science, philosophy, literature, current events—he knows and uses them all, but as a true orator uses them, in forms of living, practical truth, clothed with ardent feeling and glowing imagination, and addressed, not to the intellect alone, but to the whole man and especially to the springs of conduct, to the conscience and the heart. A liberal, scholarly, devout and Biblical spirit pervades the sermons throughout. Dr. McKenzie's generous sympathies and poetic fervor give breadth, insight and color to his expositions of truth. His pulpit speech derives a rare fineness of quality from the ideal powers of his mind. The inspiring truth receives a splendor from the beauty of its form. Each discourse has a rhythmical movement of its own, as if it were a living, harmonious succession of ideas marching on towards a natural end. In such preaching there is undeniable genius.

*The Last Things* [Eaton & Mains. \$1.25] is another commentary by Dr. J. A. Beet. It discusses principally the second coming of Christ and the future punishment of sin. It is a profound, impartial, scholarly attempt to reproduce the teaching of the New Testament. The method pursued is that of studying the teachings of each writer separately, results then being blended into definite conclusions, the proportionate emphasis placed upon separate doctrines of the New Testament thus being made more evident. It is sensible and practical, scholarly enough to command the respect of special students, but better adapted than the works of most such scholars for popular reading. We understand the author to accept the theory of an instantaneous coming of Christ at some future time, not necessarily immediate and more probably remote, accompanied by the destruction of the present and visible universe, and he shows ingeniously the value of this doctrine as a contradiction of materialism and points out usefully its special significance. In regard to future punishment he believes in retribution, but fails to find in the New Testament decisive proof of endless human consciousness or of endless penalty. But, on the other hand, he finds no trustworthy evidence of the lapse of human consciousness hereafter, nor does he find proof of the doctrine of universal salvation or of that of annihilation. Neither does the future

probation theory find favor with him, and he regards it as a speculation and of no practical value. His position is that the writers of the New Testament teach nothing which logically implies, or even suggests, that the acute suffering of the lost ever will end, but on the other hand they do not actually and expressly assert its endless continuance. "We are left," he concludes, "face to face with the fact that the writers of the New Testament agree to teach that the doom of those who persist in refusing the salvation offered by Christ is endless and hopeless and final ruin but say nothing further about their ultimate state." We commend the work for its spirit and its caution.

*In Tune with the Infinite* [T. Y. Crowell & Co. \$1.25], by R. W. Trine, is one of those volumes which seek to make the reader acquainted with his inner self in his relations to God and to stimulate him to conscientious and consecrated endeavor under the inspiration of the thought of the divine presence and love. It emphasizes the power of the mental and spiritual in shaping outward deeds, and points out with some skill the effects of different moods and mental conditions upon the physique, and the value of cheerfulness and courage to success in life. Whether everything, as he declares, is worked out in the unseen before it appears in the seen, in the spiritual before it is revealed in the material, may not be as clear to others as it is to him. But there is an element of truth in the position. Some of his readers may understand the chapter on the Basic Principle of All Religions to imply that one religion is as good as any other, although he does not exactly say so. This chapter might have been modified wisely. But the influence of the book is uplifting and it is written in an animated style which is agreeable.

*A Primer of the Bible* [Henry Holt & Co. \$1.00], by Prof. W. H. Bennet, makes use of the results of modern criticism to outline the story of the Bible, the composition of its books, their mutual relation and how they came to be selected and set apart as sacred. Alternative theories are mentioned on the same general principles of criticism as those adopted by the author. There is no room in so small a work for the comparison of radically different schools. Moreover, familiar facts are not mentioned unless necessary. The book is well arranged, ably composed and sets forth in a simple and lucid fashion most of what students need to have laid before them. It is useful as a book of reference and might serve as a text-book upon its subject.

Principal H. C. G. Moule is the author of *Prayers and Promises* [Thomas Whittaker] in which are two series of studies on passages of Scripture. The subject of the first is intercourse with God. The other presents four utterances of our Lord signalized by the use of the expression "I come." The book will be found a profitable aid to religious meditation and growth. A poem, *This Same Jesus*, is appended to it.

#### BIOGRAPHICAL

*Falklands* [Longmans, Green & Co. \$3.50], by the author of the *Life of Sir Kenelm Digby*, is a biography of Lucius Cary, Viscount Falkland, who, although not among the most famous of his countrymen, was prominent in English politics in the time of Charles I., serving as a member of Parliament, being prominent in the famous Long Parliament and rising to be secretary of state. He also rendered considerable military service and was killed on the field of Newbury. He was intimate with most of the leading literary men of the time—Ben Jonson, Carew, Sir John Suckling, Waller, Chillingworth and others—and wrote poetry, some of which has come down to the present time, without ever having attained conspicuous literary fame. The book is written with animation and throws a pleasant light not only upon the character and the history, domestic and public, of its hero, but also upon the political and social condition of the English of that day. The life of the Cary

family hardly can be assumed as fairly typical, yet undoubtedly it was similar in many particulars to that of other noble households. The book is a pleasant addition to the biographical literature relating to the period which it covers.

*The Story of John Wesley* [Eaton & Mains. 75 cents], by Marianne Kirlew, is told for boys and girls in an effective way. There is a little of the manner of talking down to the reader, but it is not a serious defect. The book is illustrated and gives a good idea of its subject.

From the same publisher comes *John Wesley as a Social Reformer* [50 cents], by D. D. Thompson. It is made up so largely of extracts from Wesley's writings that it is hardly more than a compilation of his own utterances. It is of limited value, because the author has not treated his theme in any broad and comprehensive way, but has chiefly sought to draw suggestions from Wesley's story without making them very pointed after they have been drawn.

#### STORIES

*The Red Bridge Neighborhood* [Harper & Bros. \$1.50] reveals afresh the power of graphic delineation possessed by Maria L. Pool, its author. She is unusually familiar with the characteristics of plain country people, but gives undue prominence to those which are unpleasant. The hero of this plot is a contemptible fellow, who goes from bad to worse in a helpless sort of fashion which is almost incredible, and the picture of his father, who is almost as much as he the hero, is that of a miser of the meanest sort. The sufferings of the heroine, who is almost the only noble character in the book, awaken sympathy, but one cannot help regretting that such marked ability as that of the author should select for its purposes such unwholesome histories. They may be true to life, but if there were a background of integrity and happiness they would be none the less effective, and her stories would be far more faithful to fact and enjoyable.

*The Sack of Monte Carlo* [Harper & Bros. \$1.25] is a daring and almost ludicrous piece of work by Walter Frith, who imagines the famous gambling saloon at Monte Carlo to be raided by half a dozen Englishmen and an American, who carry off a large sum of money, having temporarily terrorized the officials of the place. It is entertaining, and its utter improbability does not deter the reader from being amused. But it is not a powerful story in any sense.

*The Fight for the Crown* [Harper & Bros. \$1.25] is Mr. W. E. Norris's latest. He has shown considerable skill in portraying a most uninteresting hero, a young Englishman who inherits wealth, goes into Parliament and comes to grief over the Irish question, largely for want of the power to make up his mind. The strong character of the book is the feminine politician who takes up the hero, launches him in politics and, so to speak, "mothers" him all through his parliamentary course, and who is a fascinating woman, a type of a few who really exist in England and have considerable political influence. The love making in the story is limp and feeble and the outcome tame.

*Ribstone Pippins* [Harper & Bros. \$1.00], by Maxwell Gray, is short but a fine piece of work. It depicts with unusual vividness and fidelity the character of a rustic carter, and makes something of a drama out of his simple love affairs. It is thoroughly well-written and interesting, and some of the descriptions of natural scenery are of rare beauty.

George Carey Eggleston's *Southern Soldier Stories* [Maemillan Co. \$1.50] contains three or four dozen short sketches, some of them very short, describing experiences and observations in the Southern army during the War of the Rebellion. They are bright and spirited, sometimes funny, often pathetic and all exceedingly readable. They give a good idea of the life of the Confederate troops.

#### MISCELLANEOUS

Prof. John Davidson is the author of *The Bargain Theory of Wages* [G. P. Putnam's Sons. \$1.50]. His book is not sufficiently clear. It is a study of the question of wages and its different theories which is the result of long and careful study and which contains a great deal of enlightening and useful material, but its main point does not stand out with sufficient clearness. It describes at considerable length the subsistence theory and the productivity of labor theory, pointing out the merits and the defects of each. The wages-fund theory is a practical but premature reconciliation of the other two, and, if we understand him, the bargain theory of wages which he proposes is the result of the endeavor, to use his own words, "to fit the material of the subsistence theory and of the productivity theory to the form of the wages-fund theory." One must be something of an expert economist to follow his discussions successfully. Doubtless the book is primarily intended for such readers, but it would be the better for them as well as for others if it contained a sharp, clear, intelligible definition of the bargain theory, and were in general more crisp and definite throughout. Certain chapters surpass others greatly in this respect, but the undeniable value of the work is lessened considerably by the difficulty which the average reader must experience in discovering just what the author means to teach. Evidently it is the belief of Professor Davidson that the theory of wages as a bargain contains all which is of permanent value in the other theories.

*Modern France* [G. P. Putnam's Sons. \$1.50], by Andre Lebon, belongs to the Story of the Nations series. It covers French history from 1789 to 1895, and deals with the more recent history of the French nation in the same scholarly and popular manner in which the earlier history of this and other nations has been discussed in that series. The author's individuality is illustrated in his style, and to some extent in his method, and the result is a readable and instructive volume, supplied with a number of good illustrations and with appropriate lists and tables as well as a bibliography. The present volume is issued in a new and tasteful binding, in which subsequent volumes in the series also will be bound.

Two additional volumes in the series *Ten Epochs of Church History*, issued in the familiar handsome and substantial form, are *The Age of Charlemagne*, by Prof. C. L. Wells, and *The Anglican Reformation*, by Dr. William Clarke [Christian Literature Co. Each \$2.00]. In general they are excellent examples of careful scholarship and literary skill. They are well planned and carried out, and ordinarily are trustworthy in statement. The treatment of the Puritans by Dr. Clarke, however, does not seem to us quite so impartial and complete as is desirable. And the statement that when Elizabeth died, in 1603, Romanism and Puritanism were both at a very low ebb is inexact so far as Puritanism, at least, is concerned. It was widely prevalent then, and, although it was undergoing severe persecution, was by no means insignificant, either in the number of its adherents or in the earnestness of their loyalty to their beliefs.

*A Notebook of Northern Spain* [G. P. Putnam's Sons. \$3.50], by A. M. Huntington, is a beautifully executed volume, illustrated handsomely and quite freely. It supplies a very interesting account of various tours in the north of Spain. It is the work of a wide-awake observer who also is an agreeable writer. The only adverse criticism which we have to offer is that the volume is too large, handsome and costly to attain the circulation which it deserves. If it had been issued in a less elaborate form and at half the cost it would have had a large sale. Possibly, as it is, it will receive the popular welcome which it certainly deserves. It does not pretend to be much more than a narrative of personal observation



and experiences, but in this field it is a decided success.

*Birds of Village and Field* [Houghton, Mifflin & Co. \$2.00] is a new book about birds, by Florence A. Merriam, which describes a large number of birds, most of them common in New England, giving their characteristics so that they may be recognized at sight and supplying pictures of most of them. It is intended for amateurs, and is admirably arranged for use by boys and girls beginning to observe the birds in the neighborhood of their homes. It is not a narrative, but it possesses the interest of a thoroughly excellent work of reference, and is admirably adapted to accomplish its purpose.

*All's Right With the World* [Philosophical Pub. Co. \$1.50], by C. B. Newcomb, contains nearly fifty short papers which set forth with a certain tone of authority and superior wisdom a great many truths, some of which are reasonably fresh and some of which are not. Mr. Newcomb's observations often are helpful, and always deal with the higher aims of the human mind and heart. If they were not so offered as to suggest a certain claim of special profoundness and aptness they would be apt to meet with more favor. There is a certain pretentiousness about the book which interferes with the impression which it has a right to make.

*The Holy Grail* [Alice B. Stockbridge & Co.], by Mary H. Ford, is one of three volumes published as a series entitled *Message of the Mystics*. The purpose of the book is to set forth the true history of the literature of the subject, and it goes back to the songs of the wandering minstrels in the eighth century and follows the story down through French and English literature to modern days. It is a little book which will interest those who are drawn to such subjects.

*The Student's Standard Dictionary* [Funk & Wagnalls. \$2.00] is an abridgment of the same publishers' standard dictionary, and it embodies more than 60,000 words and over 1,200 pictorial illustrations and, therefore, is sufficiently comprehensive to answer the purpose of the ordinary student. The type is very small, but is distinct, and the words themselves are set in heavier type than their definitions so as to catch the eye immediately. In an appendix is a great deal of additional and valuable material.

#### NOTES

— Lord Tennyson's *Life* is in its tenth thousand in England. This is a large sale for a work costing \$9.

— Mr. Alfred Austin, the British poet-laureate, has resigned his position as a leader writer for the *London Standard*, and will devote himself wholly to poetry.

— The Kansas State University has a bust of Charles Robinson, the first governor of the State, from a design by Lorado Taft. It has just been unveiled in University Hall.

— Mr. Le Gallienne, at the suggestion of his American and English publishers, has consented in future editions to change the title of his booklet, *If I Were God*. In spite of its title, we were able to commend it when we noticed it, for it is not irreverent and is at once striking and helpful.

— The late George D. White, of New York, was prominent in the old school of illustrators. During the war he contributed war pictures to *Frank Leslie's*. He illustrated many geographies and histories and supplied the United States with designs for bank bills and for the Centennial medallions.

— The prospects are good for the erection at Washington of a monument to the memory of the rank and file of the United States army and navy during the War of the Rebellion. The National Reunion Monument Association has charge of the undertaking. Congress already has taken favorable action, and it is proposed to raise \$1,000,000 by public subscription.

— Mr. Marston—of Sampson Low, Marston & Co., of London—protests against gifts of new books to libraries for copyright or other purposes. He estimates that during the last eight years British publishers have presented to the British Museum, Oxford, Cambridge, Durham and Edinburgh public libraries no less than 250,000 volumes! The law, we believe, requires this in the case of the British Museum, at least. But it seems to be asking a great deal of the publishers.

#### BOOKS OF THE WEEK

*Houghton, Mifflin & Co. Boston.*  
THE LETTERS OF VICTOR HUGO. Edited by Paul Meurice. pp. 249. \$3.00.  
FROM THE OTHER SIDE. By Henry B. Fuller. pp. 229. \$1.25.  
THE CHILDREN OF THE FUTURE. By Nora A. Smith. pp. 165. \$1.00.

*J. H. Earle. Boston.*  
SECRECY AND CITIZENSHIP. Prize essays. Edited and supplied by the New England Christian Association. pp. 137.

*Charles Scribner's Sons. New York.*  
THE EPISTLE TO THE EPHESIANS. A practical exposition. By Charles Gore, D.D. pp. 278. \$1.50.  
STUDIES OF THE MIND IN CHRIST. By Rev. Thomas Addison, B.D. pp. 300. \$2.50.  
THE CHRIST OF HISTORY AND OF EXPERIENCE. By Rev. D. W. Forrester. pp. 479. \$4.20.  
A LITERARY HISTORY OF INDIA. By R. W. Frazer, LL.B. pp. 470. \$4.00.  
GUY MANNERING, 2 vols.; THE ANTIQUARY, 2 vols.; OLD MORTALITY, 2 vols.; ROB ROY, 2 vols.; THE BLACK DWARF. By Sir Walter Scott. 80 cents per volume.

*University Publishing Co. New York.*  
POEMS OF KNIGHTLY ADVENTURE. Selected and edited by E. E. Hale, Jr., Ph.D. pp. 149. 20 cents.  
BALLADS AND TALES. Compiled by J. H. Haaren. pp. 160. 25 cents.  
FAIRY LIFE. Compiled by J. H. Haaren. pp. 126. 20 cents.  
SONGS AND STORIES. Compiled by J. H. Haaren. pp. 96. 15 cents.  
RHYMES AND FABLES. Compiled by J. H. Haaren. pp. 64. 12½ cents.

*G. P. Putnam's Sons. New York.*  
BOSTON NEIGHBORS IN TOWN AND OUT. By Agnes Blake Poor. pp. 321. \$1.25.  
IN THE MIST OF LIFE. By Ambrose Bierce. pp. 362. \$1.75.  
THE BUILDING OF THE BRITISH EMPIRE. 2 vols. By A. T. Story. pp. 468. Each \$1.50.  
LED ON! An autobiography by A. T. Porter, D.D. pp. 462. \$1.50.

*F. A. Stokes Co. New York.*  
BLADYS STEWPONEY. By S. Baring-Gould. pp. 314. \$1.75.  
THE BARN STORMERS. By Mrs. Harcourt Williamson. pp. 312. \$1.75.  
THE SON OF THE CAZAR. By James Graham. pp. 467. \$1.25.  
THE TALES OF JOHN OLIVER HOBBS. pp. 451. \$1.50.

*Harper & Bros. New York.*  
THE RISE OF THE DUTCH REPUBLIC. Condensed and continued by W. E. Griffis. pp. 943. \$1.75.  
THE VINTAGE. By E. F. Benson. pp. 474. \$1.25.  
ELEMENTS OF LITERARY CRITICISM. By C. F. Johnson. pp. 288. 80 cents.

*W. L. Allison Co. New York.*  
MEIR EZOFOWITCH. By Eliza Orzeszko. Translated by Iza Young. pp. 339. \$1.50.

*American Book Co. New York.*  
STORIES OF PENNSYLVANIA. By J. S. Walton and M. G. Brumbaugh, Ph.D. pp. 300. 60 cents.  
A NEW ASTRONOMY. By David P. Todd. pp. 480. \$1.30.

*Christian Literature Co. New York.*  
ANNOTATIONS ON THE REVELATION OF ST. JOHN THE DIVINE. By R. F. Weidner, D.D., LL.D. pp. 365. \$1.50.

*D. Appleton & Co. New York.*  
THE BROOM OF THE WAR GOD. By H. N. Brailford. pp. 337. \$1.25.

#### PAPER COVERS

*University Pub. Co. New York.*  
ENOCH ARDEN AND OTHER POEMS. By Alfred Lord Tennyson. pp. 110. 12½ cents.  
THE SKETCH BOOK. By Washington Irving. pp. 121. 12½ cents.

*Knickerbocker Stories.* By Washington Irving. pp. 140. 12½ cents.  
EVANGELINE. By H. W. Longfellow. pp. 102. 12½ cents.  
THE LADY OF THE LAKE. By Sir Walter Scott. pp. 184. 20 cents.

*Harold the Last of the Saxon Kings.* By Sir E. Bulwer-Lytton. pp. 160. 20 cents.  
THE ALHAMBRA. By Washington Irving. pp. 128. 12½ cents.

*Ivanhoe.* By Sir Walter Scott. pp. 208. 20 cents.  
LITTLE NELL. By Charles Dickens. pp. 123. 12½ cents.

*Two Years Before the Mast.* By Richard H. Dana, Jr. pp. 174. 20 cents.  
THE LAST OF THE MOHICANS. By J. Fenimore Cooper. pp. 201. 20 cents.

*Tales of a Grandfather.* By Sir Walter Scott. Ten selections. pp. 110. 12½ cents.

*D. C. Heath & Co. Boston.*  
NICOTIANA. By Rudolf Baumbach. With notes by Dr. Wilhelm Bernhard. pp. 106. 30 cents.

*J. H. Dacey Pub. Co. New York.*  
PENTECOST. By Dr. John Hamlin Dewey. pp. 29. 10 cents.

*Bible Institute of Chicago Association. Chicago.*  
THE LOST CROWN. By Rev. J. Wilbur Chapman, D.D. pp. 124. 15 cents.

*Medical Missionary Record. New York.*  
"TELL THEM." By George D. Dowkontt, M.D. pp. 249. 30 cents.

#### MAGAZINES

March. CENTURY.—LIPPINCOTT'S.—BOOKMAN.—CHAUTAUQUAN.—NEW ENGLAND.—HOMILETIC.—APPLETON'S POPULAR SCIENCE.—TRAVEL.—CHAP-BOOK.—SUCCESS.—ART AMATEUR.—EDUCATION.—BIBLICAL WORLD.—PHRENOLOGICAL JOURNAL.—MCCLEURE'S.—BOOK-BUYER.—LITERATURE.—EXPOSITOR.—TREASURY.—INTERNATIONAL.—NATIONAL GEOGRAPHIC.—MODES.—CRITICAL REVIEW.—AMERICAN JOURNAL OF SOCIOLOGY.—AMERICAN MONTHLY REVIEW OF REVIEWS.—GOOD HOUSEKEEPING.—CATHOLIC WORLD.—BIBLIA.—SCHOOL REVIEW.—AMERICAN KITCHEN.—CURRENT HISTORY.—CRITIC.—NORTH AMERICAN REVIEW.—POCKET.—FORUM.

#### Y. P. S. C. E.

##### PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 27-April 2. God's Unfailing Promises. Ps. 91: 1-16.

It takes the ups and downs of life, more particularly the "downs," to give one a personal sense of the value of God's promises. The other day a business man, who had recently come out of a long period of nervous prostration, told me that for a time everything he had previously relied on seemed to give way and nothing was left but the assurances of Scripture. These, however, shone out like stars in the blackest night. "And I tell you," he said, winding up the touching story of his experience in the darkness, "my illness was worth all it cost me in the spiritual returns to my life." God's promises are so many and varied that we need to search out the ones particularly suited to the emergency in which we are and place our tried and tempted spirits upon them. No man can say they are empty words until he has fairly and fully tested them, and if he will thus put them to the proof he is not likely to deny their reality and their helpfulness.

Another requisite is that we discern the real nature of the divine promises. They are distinctly in accord with God's valuation of things. The people in Old Testament times were prone to think that material gifts and advantages were the main proof of God's interest in them. There are, it is true, passages that lend themselves to such an idea. But the men of olden time who had the deepest, noblest thought of God and of the religious life discerned the fact that what God cared most to give to men was not houses and lands and granaries bursting with corn, but a heart and a spirit attuned to himself and an outward walk before men just, merciful and righteous. I cannot, search however faithfully I may, find anything in the Bible that assures to me personally a continuance of health, great length of days, immunity from financial troubles, a host of friends and admirers. But I have only to open my Bible, almost at random, to find promises touching my growth in character and the development of my latent capacities for knowing God and serving men. Regarding the fulfillment of such promises as this I cannot have the slightest doubt, provided I do my part.

In the larger world outside of the circle of our own interests nothing is more certain than that the promises of God to the nations and to the human race are being fulfilled. Winter holds the earth in its icy grasp for a season, but silently, almost imperceptibly, spring steals in and unclasp the fetters. Not more orderly than the succession of the seasons proceeds the course of human history, controlled by the divine hand and directed toward happy and holy issues.

Parallel verses: Ps. 1: 6; 37: 5; Isa. 40: 8; Matt. 5: 18; John 8: 12; 1 Pet. 1: 24, 25; 2 Cor. 1: 20.

#### The Church Prayer Meeting

Topic, March 20-26. What Are the Essential Truths of the Gospel? Micah 6: 6-8; Luke 10: 25-37; Acts 16: 25-34.

Beliefs declared by Jesus to be vital. Why these are sufficient. May we be content with them?

[See prayer meeting editorial.]

## Our Readers' Forum

Ministerial Education Viewed from Two Sides—A Watchword Against Another Debt in the Board—Affirming the Divinity of Christ

### UNTRAINED MINISTERS

An editorial in a recent number of *The Congregationalist* on A Decadent Ministry argued against the ordination of men to the ministry who have not been trained of college and theological seminary. In reading the editorial one finds himself asking some pertinent questions. What is the object of an ordained ministry? What are we to do in the exigency that has arisen? Has any one a satisfactory solution of the problem confronting the leaders of our home missionary work?

The ministry was never constituted for the sake of gaining public esteem for its ranks. The object of this divine calling is to do the work of God's kingdom in the earth. The work must be done, though all sorts of workers are called. The Methodists have accomplished large results for the Master, and as a denomination they are now receiving a just reward for their labors. It must be borne in mind that this work was done in the times when they were taunted with having an uneducated ministry. There are signs of weakening on their part, and this at just the time when they are raising the standard of education for their ministers. Those in position to know well understand that the Methodists are no longer pushing their work in the rural districts as they once did. The tendency is to maintain an over-supply of churches and ministers in the centers of population and neglect the rural districts. This tendency is fast leading to loss and calamity for the kingdom of God and the country.

In some quarters we Congregationalists are taking up the work that our Methodist brethren once did with enthusiasm and success. It is God's work. It is one of the hopeful features of Congregationalism. At least some of our theological seminaries have enough wisdom and consecration to consider the needs of the rural districts in their training of men for the ministry. I am pastor of a church of 300 members in southwest Wisconsin. Such a church naturally includes some laymen of ability and consecration. Several years ago the church, with the aid of one of its deacons, established a preaching station in a district where there was a low moral state among the people and no religious work being done. Lately three other districts have been added to this one, and the same deacon ordained as general missionary, working in these four districts under the direction of the pastor of the home church. What are the results? Four large country districts now have regular preaching services and pastoral visitation that formerly were wholly destitute of religious privileges. Many professors of religion residing in these districts have been revived and many converts have been made. The sick and dying are visited and cared for. For all this the missionary, who must keep a horse, receives a salary of \$400. He has proved himself a man of tact and sufficient knowledge of the Scriptures to enable him, with such native ability as he has, to minister satisfactorily and successfully to the people. The church that ordained him has done something towards solving one of the most difficult problems. I do not believe that any considerable number of thoroughly trained ministers can be had for such work. Even if a much larger salary could be paid not many highly educated ministers would undertake it. If the Congregational churches have the wisdom to go forward in their use of common sense methods of meeting the peculiar demands placed upon them time will fully justify them. I believe that in the long run public esteem for the ministry will depend upon the things that are brought to pass for the kingdom of God rather than upon the intellectual gifts and attainments of the ministry.

Certain it is that some of the men who have taken up the ministry without the training of the schools have proved themselves indispensable to the Master's work.  
Platteville, Wis. C. A. WRIGHT.

### NO KINDNESS TO THE YOUNG MAN

Is not the subject of an uneducated ministry of sufficient importance to engage the attention of the next State association? Let other local associations besides the Hampshire East second the vigorous editorials in *The Congregationalist*. Less than a year ago I was delegate to a council called by a church within sight of the gilded dome to ordain its acting pastor. The theological examination was simply farcical. Though the young man was a member of that near-by seminary of another denomination which has given us some good men, he did not possess the Biblical knowledge of a Junior at Mr. Moody's school. He was not sufficiently well informed to conduct an intermediate Bible class in the Sunday school. Yet, despite his limitations and the fact that the association which licensed him a few weeks previously had advised him (it was tantamount to a caution) not to apply for ordination, in the face also of his guarded statement that he might labor after his graduation with the denomination which was his first love, it was voted—the writer and one or two others protesting—that the examination be deemed satisfactory, etc.! It could only be said in favor of this procedure that adverse action would injure the church, and that the labors of the acting pastor had been blessed.

A little heroic treatment of this case might have checked the current and have been an object lesson to some other churches and would-be ministers. It is no kindness to any young man to encourage the "short cut." After ten years of mercantile life, I was assured by certain friends that my experience would count for several years of study. I was reminded of the promise that if I opened my mouth God would fill it—a much-abused statement, which the context sufficiently answers. But I had come across the Hibernicism of the man who when he opened his mouth put his foot in it, and wiser counsels prevailed. Whatever concession may be made to a course in theology, the college course seems to me to be indispensable; and, like many others who have resisted the temptation to take a short cut to the ministry, I bless the good friends who rightly advised me. The legislature of 1896-97 passed a law which compels every embryo lawyer to attain to the high standard set by the Suffolk law examiners. Is not every association of Congregational ministers bound to be equally careful in the case of embryo ministers? R. B. T.

### "THE BOARD MUST BE KEPT OUT OF DEBT"

Yes. But who must keep it out of debt, and how? The Prudential Committee can do it by so cutting down appropriations as to come to the annual meeting every year with "no debt." But what will then become of the Master's work given us to do? What of our pledges to the missionaries? Must the committee keep the Board out of debt in this way?

Who, then, must keep it out of debt? The constituency of the Board can do it. They are more than 600,000, every one of whom has covenanted with the Lord to do what he can to give the gospel to the world. These can so increase their contributions that our pledges to the missionaries shall all be kept, and also our covenant with the Lord. What is the pledge we have made to the hundreds of men and women who, when the Master bade us preach the gospel to every creature, and we could not go in person, said to us, "We will go and do our work and your work in the for-

eign field"? When we accepted their services what did we promise them? Was it that we would support them if convenient, but if not they must stay while the funds should last and then come home, leaving the work they had done to be lost, or not to be carried to its true issue? Was this our promise? How was it in a parallel case, when 75,000 men at the country's call went to the field of war for themselves and us? Did we only pledge them rations and ammunition and pay if convenient for us to do so? Or did we say, "You go, and we will give you all the means and men needed to save the nation, no matter what it costs us"? Have we made any less a promise to our 543 missionaries in the field, even that we will give them all the means and re-enforcements needed?

The Board must be kept out of debt. Does not this "must" rest on every Christian? Is it not involved in the same "must" which rested on the Master and comes to us, which is declared when he said: "I must be about my Father's business;" "The Son of man must be lifted up;" he "must be delivered into the hands of sinful men and be crucified"? Does not this "must" rest on every disciple as to all Christian work, and especially as to the missionary work, so sacred in his eyes? Should not each disciple say, "The kingdom must be advanced"? For this not only must the missionaries now in the field be sustained, but all re-enforcements needed for the best prosecution of the work must be sent. Hundreds are preparing to go to this work. They must be sent and supported until every place that needs a missionary has one, with all the means to carry on the work to the best advantage?

Cannot we who are pastors educate our people, especially our younger members, to see, admit and accept this central "must be," and then we shall no more hear the cry, "The Board must be kept out of debt"? There will be no possibility of debt. Most of all, may we, who are more than 600,000, say: "We will not consent that the Board shall be kept out of debt by so cutting down the appropriations as to cripple the work. We cannot thus break our word to the missionaries and our covenant with the Master."

Whitinsville, Mass. JOHN R. THURSTON.

### CREEDS AS TESTIMONIES, NOT TESTS

The Congregationalist church of which I am a member has recently adopted the following statement as its creed concerning Christ:

We believe in Jesus Christ, the Son of God and the Son of man, who is the effulgence of the Father's glory, the very image of his substance, who is the Way, the Truth, the Resurrection and the Life, who suffered for us, leaving us an example that we should follow his steps, and who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness [Matt. 26: 63, 64; Luke 19: 10; Heb. 1: 3, Revised Version; John 14: 6; John 11: 25; 1 Peter 2: 21; 1 Peter 2: 24].

Do you find in it an expression of belief in the deity (not the divinity—the Godlikeness) of Christ and his equality with the Father? Is it Trinitarian? J. J.

[In our opinion this statement ought to satisfy any one who believes in Jesus Christ as the third person in the Trinity. Words cannot perfectly express or limit thoughts. It is possible that one who does not believe in the essential deity of Christ might accept this creed. But we consider creeds as of value in expressing what persons do believe, not what they must believe. When such a creed is adopted as a basis of fellowship its interpretation must be left to those who are willing to receive it.—EDDINGS.]



## In and Around Boston

## Excellent Progress Making

The new Congregational House moves forward steadily and rapidly, the progress during the last fortnight being specially marked. While the front of the building is still open to facilitate the admittance of material, the rear is practically inclosed and presents to the observer from the vicinity of Park Street Church an imposing eight-story wall. The contractors expect to fulfill their promise and have the building ready for occupancy June 15, or at least a sufficient portion of it to accommodate the present resident population of the old house. The announcement was made public last week that the present property is ultimately to go into the hands of Houghton & Dutton, the large dry goods establishment which already has such extensive possessions on Beacon Street. So it may be that in the course of two or three years, on the very spot where grave councils and important deliberations were held by officials of the American Board and the secretaries of other societies, bargain counters, pneumatic cash tubes and all the clinking that accompanies a modern department store will be the things in evidence. So the old order changeth, giving place to new.

## The Young Women's Christian Association

The thirty-second annual meeting of the Boston Y. W. C. A., March 7, was one of the most interesting and successful in its history. The report of the directors showed that distinct emphasis is placed upon spiritual development. The home idea prevails in the boarding houses. Over 1,200 positions have been obtained for nurses, housekeepers and others during the past year through the business agency. Domestic service has been secured for 3,206 women. The Training School for Domesticity has graduated since 1879 800 young women. Ninety-two graduates from the School of Domestic Science and Christian Work occupy lucrative positions in various parts of the country; 1,369 girls were welcomed at steamer wharves last year. The gymnasium has now 587 pupils.

At this meeting Rev. S. L. Loomis read appropriate Scripture and offered prayer. The main address was by Rev. Julian K. Smyth upon Christian ministrations. Mr. A. S. Covell, a member of the advisory board, made a timely statement concerning the valuable work of the Y. W. C. A. and offered a resolution calling for the erection of a more ample building, that the departments of the association need not suffer. Those present signified their willingness to co-operate in raising \$150,000 for this purpose. A hearty response may be expected from all the friends of the association.

The treasurer's report showed receipts for the year of \$20,382 and expenses amounting to \$24,329. There is now a balance of \$950. Mrs. Henry F. Durant was re-elected president.

## Practical Federation

The suggestive address of Dr. Berry of Wolverhampton, Eng., given in November found an echo on Monday, when at a largely attended meeting of the Evangelical Alliance the topic of Practical Federative Work was ably presented by Rev. E. M. Taylor and Dr. G. C. Lorimer.

Dr. Taylor held that the overtures of the Roman Catholic and Episcopal bodies looking to Christian unity are totally foreign to the need of the time. Moreover, they remove our denominational individualism and deny any standing to our ministry. The needs of today are a practical plan by which to make the best use of present unity, of a general espionage by the churches over current evils, and a federation of lay forces with which to meet exigencies.

Dr. Lorimer followed in an address frequently interrupted by applause. The question, he maintained, is not how to obtain union but how to render unity available. The plans of Dr. Berry cannot in every way be duplicated in America. Our local issues are much different. One of the first steps toward com-

binning our forces would be in changing the character of the Alliance. "Why not use these meetings as a kind of Bay of Fundy, in which the religious tides would rise high for practical ends?" He would have the sessions without essays and critics, a great church council met to discuss grave problems and special issues. The organization has fulfilled its first mission, that of unity, now it should so change itself as to come into closer touch with modern methods.

Dr. Lorimer appealed for the establishment of a "national church" to overcome the little differing bodies in America, and bring together the churches in a representative convention to discuss the problems of Christianity in our land and through the world. In a national church—distinct from a State church—each faith would preserve its integrity. Its supreme note would be "the doing of something." This would find arena for action in Boston in the visitation of families and hospitals, and it would serve as a basis of union against license. It would join every Christian heart in national crises.

After the addresses Dr. E. H. Byington presented a resolution calling for the appointment of a committee from representative churches, together with the secretary of the alliance, to take active steps leading to definite work. This was adopted. The committee appointed are: Rev. G. C. Lorimer, D. D., Baptist; Rev. E. M. Taylor, D. D., Methodist Episcopal; Rev. E. H. Byington, D. D., Congregational; Rev. S. F. Hershey, Ph. D., Presbyterian; Rev. G. W. Shinn, Episcopal; Rev. George Savary, Reformed Episcopal.

## The Florence Crittenton House

The new house on Munroe Street, Roxbury, was recently dedicated to the work of rescuing young women from lives of recklessness and wretchedness. The quarters were open all day and many interested friends were welcomed who, in turn, expressed pleasure at the arrangements. The institution will offer a real opportunity for missionary activity to bands of workers from different churches.

## Dr. McKenzie as Lowell Lecturer

The managers of the Lowell Institute, like others, appreciate the fact that in Cambridge there abides a clergyman generally recognized without as well as within his own denomination as one of the greatest of American preachers and expounders of religious truth. Rev. Dr. Alexander McKenzie of the Shepard Church, beginning March 21, will lecture in Huntington Hall, on Monday and Thursday evenings, on *The Divine Force in the World*.

## A Brotherhood Anniversary

The completion of the fifth year of the Pilgrim Fraternal Association of Pilgrim Church, Dorchester, was celebrated recently. The body of the house was occupied by the members of the association and the auditorium was crowded. Music, comprising three selections, was rendered by a chorus of eleven male voices. The first fifteen minutes was in charge of the pastor, Rev. W. H. Albright, D. D. Then President Abbott gave an outline of the work showing its growth from some thirty members at the outset to about seventy-five now. The meetings, he said, had brought the men in closer relation to one another and he believed that the association had attained the results desired. Concerning the organization—probably the first in the United States—the pastor has received inquiries from at least 100 churches.

The membership is comprised of middle-aged men of the congregation and its growth has been steady. The purpose of the association is not only social enjoyment but includes a benefit feature for relief in sickness or in case of death. The speaker of the evening was Hon. John Herbert, a lawyer and president of the Boston Congregational Club. His address was on *Modern Man and the Modern Church*. He offered many original ideas which met appreciation in the audience.

## News from the Churches

## Meetings to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 21, 10 A. M. Subject, *The Mission of Congregationalism in Our Cities*. Speaker, Rev. Thomas B. McLeod, Brooklyn, N. Y.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

## Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 22, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$50.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 1 and 2, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to J. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 10 Congregational House, Boston; 151 Washington Street, Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles F. Wyman, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. B. Palmer, Room 9, Congregational House.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1895 and Year-Book, 1895, page 62. Secretary, Rev. N. H. Whittlesley, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States "a body corporate chartered under the laws of the State of Connecticut" (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SHAMANS' FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landsmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Shamans' Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## SUCCESSFUL SUNDAY EVENING SERVICES

## III. OLD SOUTH CHURCH, WORCESTER

The largest Sunday evening congregations in Worcester, and perhaps in New England, are found at this church, which is the first in the city, antedating all the other Congregational churches by more than a century. It has never, like some mother churches, been depleted by the up-town movement of the church-going population, and it stands today in many respects the leading church in the city. It has the largest membership, numbering 950, one of the finest edifices, the largest auditorium, seating 1,250 persons, and the largest congregation. Sunday mornings practically every seat is filled, and in the evening the congregation numbers 1,000 to 1,200 regularly. On special occasions every seat is occupied and sometimes two or three hundred stand.

No effort is made to popularize the evening service beyond the plain and pointed preaching of the gospel. The service differs from that of the morning only in omitting the responsive reading and adding one anthem. The preaching is not a "sermonette," but a sermon thirty-five minutes in length, decidedly evangelistic in character or dealing with applied Christianity in its most practical forms. The music is furnished by a mixed quartet, a male

quartet and a chorus of forty voices, but the sermon has always been the main feature of the service, has never given place to vesper services or musical programs. It is simple and direct and aims for immediate results. Sometimes there is an after meeting, but usually not. At the close the pastor, Rev. Dr. A. Z. Conrad, welcomes at the front of the pulpit all who wish to meet him, and here many an appointment is made for a personal interview.

About sixty per cent. of the older people who attend in the morning are present in the evening, and seventy-five per cent. of the Christian Endeavorers remain to the evening service. The rest of the congregation is drawn largely from the multitude of non-church goers. The services are characterized by a large attendance of men. Scores of young men, total strangers, are seen every Sunday night. An important factor in the success of the church is the pastor's ability to note and remember faces. He scans every face in his audience, and if a stranger is seen the second or third time an usher or some one is instructed to secure the person's name and address and the pastor then sends a letter of invitation to meet him at the close of the next Sunday evening service. Thus many a young man or woman or family, before strangers, become attached to the church. When the pastor came here, seven years ago, 400 to 500 in the morning and 200 in the evening were considered a good congregation.

P.

#### ST. LOUIS ACTIVITIES

The Evangelical Alliance of the city, a union of the denominational Ministers' Meetings, has started a movement which promises well for practical church federation. It proposes that each body represented in the alliance shall choose a minister and two laymen, who together shall constitute a board of control to have entire oversight of all missions in the lower part of the city. Probably 150,000 persons live in that section, from which the churches are gradually receding. Of the dozen missions there some are well organized with denominational authority and others are independent. Business men have aided generously, but are sometimes surprised by repeated appeals for what seems like an unorganized campaign.

The alliance is intended to effect a proper plan of united effort. Its board will organize, make its own rules and become incorporated, that it may own property. The missions will be increased in number and better supervised. Any worthy mission is sure to have its indorsement. Here is an experiment worth trying. If the St. Louis churches can triumph over that particular form of original sin, church jealousy, the rejoicing will be great.

The Congregationalists have already named three members of the board to act until the association meets. It is almost too much to hope that the plan will at once succeed, but no denomination can long afford to refuse co-operation.

Congregationalism is having a steady and healthy growth in the city, and, in fact, throughout the State. First Church is without a pastor, but has a steady supply and its people are loyal. Its quiet growth more than keeps pace with its losses. Pilgrim, under the energetic pastorate of Dr. Burnham, is true to its old reputation, and is a happy and busy home for New Englanders. We have twenty churches in the city and eighty in the State, and no denomination has a better outlook. Our ministers are behind none in zeal and intelligence, and our men and women are essential in social and civic life. Drury College, for which the members of our churches have given in the past twelve years \$170,000, is making itself felt more every year in the better life of the State. It expresses and nourishes the best spirit of citizenship.

The City Missionary Society is a live body and wisely plans for the growth of the denom-

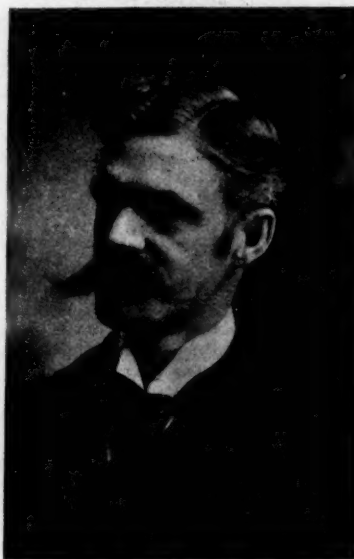
ination. St. Louis is undoubtedly entering on a new period of growth, which is sure to continue with increasing rapidity among just the class of people to which Congregationalism is well adapted.

Rev. F. B. Meyer took St. Louis into his tour among American cities. In early February he held seven interesting services, which crowded the Pilgrim Church to its utmost. He also asked the ministers to meet him on a Monday morning, and a large number responded. A meeting for prayer and interchange of thought and experience among the ministers has continued since his departure.

J. G. J.

#### HYDE PARK NANNED ANEW

Nearly a year ago to a day appeared the announcement in our columns that the pastor at the First Church, Hyde Park, Mass., had been called to Brockton. Just now, before the year is quite completed, a new pastorate has begun in the former place by the installation, last week Wednesday, of Rev. H. N. Hoyt, D. D., whose preceding field of labor was at the extreme opposite end of the country in Sacra-



REV. HENRY N. HOYT, D.D.

mento, Cal. The council was made up chiefly of delegates from churches in the Suffolk South Conference, who met in the afternoon and were presided over by Rev. P. B. Davis. At the evening exercises the usual parts, as noted elsewhere, were taken, among those participating being Dr. A. W. Archibald, the predecessor of Dr. Hoyt. Mr. Davis, another former pastor, offered the prayer. The church choir rendered several pleasing anthems.

The new pastor is a native of central New York, whence his family moved at the time of his youth to Michigan, where he received his early education. In 1873 he graduated from Olivet College, then studied one year each at Union Seminary, Harvard Divinity School and Yale Divinity School. Graduating in 1876 he was ordained a Presbyterian and began preaching in small towns in Michigan. After a period of rest, owing to an illness, he entered the Congregational fold to serve as pastor in Iowa City, Io., for about four years. Succeeding pastorates were Oak Park, Chicago, for eight years, and First Church, Sacramento, Cal., for three years. Dr. Hoyt's family consists of a wife and four children. He has already won the confidence and affection of his new flock.

#### MEN AND MEASURES IN THE NORTHWEST

##### Secretary Hart

Rev. Hastings H. Hart, who has accepted the superintendency of the Illinois Children's Home and Aid Society, with headquarters at Chicago, has been for fifteen years secretary of the Minnesota Board of Corrections and

Charities. He was the first secretary of this organization, and through his tireless labors and peculiar adaptation to the position has won a national reputation as an expert along this line. In his busy life he has given his services freely to the churches of this region. Though not a pastor, he has been an honored minister at large, in every way helpful to churches and institutions of learning. Foremost in wisdom and efficiency in all denominational interests of the Northwest, he has been officially connected with Carleton College and Winom Institute, and recently has been prominent in lifting a crushing debt of \$12,000 from the latter school, which launches it upon a new era. The Northwest regrets exceedingly to lose him, but congratulates the section to which he goes. Especially will the churches in and about Chicago find in him an enthusiastic worker and an efficient leader.

#### St. Paul's New Pastor

Park Church is happy in Rev. Alexander McGregor's acceptance of its call to succeed Dr. Ingersoll. Mr. McGregor has served efficiently Lowry Hill Church, Minneapolis, for three and a half years, each of which drew closer the bonds uniting him to both church and community. This young Scotchman seems well suited to the needs of Park Church and its enlarging opportunities. His growing usefulness in his present church points to prosperity in his new relations.

#### A New Charter

The able and representative commission which has been at work for six months upon a new charter for Minneapolis has just completed its work. The document will probably be submitted to the people at an early special election. Not only have the weak places in the present charter been carefully strengthened, but the instrument as a whole will be far better for the successful management of the city. It extends the authority of the mayor and limits that of the council. Hence the city council and machine politicians are vigorously opposed to the new order. Already central and ward mass meetings are being held for thorough discussion of the whole question of municipal, executive and administrative functions. The question uppermost is whether or not the present council will recommend a special election at which the new charter will be considered.

#### To the Rescue of Minneapolis Schools

For months the public prints have made familiar the crisis confronting the school board. Lacking \$90,000 to provide for the usual school year they felt that they had no option but to close the schools six weeks earlier. This decision aroused some prominent men, especially Dr. D. N. Beach of Plymouth Church, and public sentiment in a great mass meeting held Sunday afternoon, Feb. 27, declared that the school year shall not be shortened one hour. Already one third of the deficit has been provided for by loyal teachers, who voluntarily give two weeks' salary. A representative committee has in hand the raising of the balance. It has asked thirty days in which to do its work, but judging from the \$5,000 and \$10,000 pledges from men of wealth and the enthusiasm of the children with their smaller offerings less time will suffice to meet the exigency.

#### Anti-Saloon League

Dr. H. H. Russell, the national secretary, is carrying on a campaign in Minnesota unprecedented in the nearly unanimous co-operation of all temperance forces. He speaks in the smaller towns and cities during the week and for the largest five cities has planned a Crusade Sunday, when mass meetings will be held in different sections of each. After his personal service for five weeks, the most competent local workers will carry forward the campaign and thoroughly organize the State. Both Protestants and Roman Catholics are expecting much from this united effort in behalf of anti-saloon principles.

J. A. S.



## OF SPECIAL NOTE THIS WEEK

Generous accessions to churches in Aurora, Ill., Bucksport, Me., Hudson, S. D., and Worcester, Mass.

Churches here and there postponing the Week of Prayer until this season.

Rev. H. P. Dewey of Concord, N. H., declines his call to Chicago.

Unusual educational and temperance activity in Minneapolis.

A Massachusetts pastor draws on the community for subjects.

A fortieth anniversary in Iowa and a seventieth in Maine.

Professor Mead's resignation at Hartford Seminary.

A public servant honored in a Boston suburb.

An example of Christian comity in Kansas. A Maine pastor's marine topics.

## PRACTICAL CHRISTIAN UNITY

In the booming period the frontier town of Garden City, Kan., became seriously overchurched for its present reduced population of 1,500, and one year ago the Kansas H. M. S. board of directors decided that on this account alone further home missionary aid to our church would be unwise, and recommended in its place efforts to unite Christian forces on the field. Although the Congregational church was the first to do active Christian work and erect a house of worship in the town, yet its members entered heartily into the plans of the board, and as a result the Congregational and Cumberland Presbyterian Churches have become united. The new organization, known as Union Church, has its own statement of creed on the evangelical basis, a membership already of nearly 70, with prospect of early increase, a Sunday school of 100, a well-attended weekly prayer meeting and a thriving Y. P. S. C. E. It is self-supporting and pays a salary of \$1,000, which is fully subscribed for the coming year. The movement is popular with business men, and the congregations are large at every Sunday service. The Cumberland Presbyterian Church building, being the larger of the two, is occupied by the new organization, and the one belonging to the Congregationalists will be sold and remittance made to the C. C. B. S. The new church has for its first pastor Rev. C. N. Severance, a Congregationalist.

## A SILVER ANNIVERSARY IN NEBRASKA

The church in Franklin celebrated delightfully its 25th birthday Feb. 13, 16, the latter being the date of organization. The church was gathered by Rev. S. N. Grout. The historical sermon, preached Sunday morning by the present pastor, Rev. G. W. Mitchell, outlined the successful work of the quarter-century. Of the 10 original members, gathered from three communities, three are still living and two are still members of this church. At the end of a year letters were granted to five persons to unite with others in organizing the church at Riverton, and three others left to join with neighbors in forming another at Macon. In all 432 persons have become members, 236 on confession. A number of these have been fruits of the great revival movements in 1878, 1882, 1884 and 1896. The present membership is 199. The church has raised for home expenses \$12,508 and for benevolences \$5,956. Of the last named sum \$4,050 went for Christian education, largely to Franklin Academy. Five pastors have served the church—Rev. Messrs. S. N. Grout, J. M. Strong, W. S. Hampton, C. S. Harrison and G. W. Mitchell, the last named having begun work in January, 1892. Mr. Hampton was first principal of the academy, serving both church and school during his two years' pastorate. Mr. Harrison's influence was strong for both organizations, as has also been that of the present pastor. In all these years the church and academy have been closely united in Christian work.

At the Sunday evening service papers were read setting forth the history of the Sunday school, Ladies' Aid Society, Ladies' Missionary Society and Y. P. S. C. E. On Wednesday evening the women served a banquet to 200 guests, after which Principal Hart of the academy took the chair as toastmaster. Rev. Mr. Grout told of early experiences, and speeches were made by members of the church and academy. Letters were read from absent members and former pastors. Supt. Harmon Bross brought greetings from the Home Missionary Society. Rev. Samuel Williams spoke for Riverton, and the program was varied with excellent music.

H. H.

## THEOLOGICAL SEMINARIES

## Andover

Instead of preaching again before the class for criticism the Seniors are to hand in to Professor Churchill a written sermon for private criticism. Nineteen students attended the meetings of the Boston Missionary Inter-Seminary Alliance, last week, at the Baptist institution in Newton. Messrs. Rollins and Snell represented Andover on the program.

## Hartford

Besides attending the Cleveland convention Professor Perry visited Oberlin College and preached Feb. 27.—Prof. C. G. Fairchild of Oberlin was here the last of February.—At the Students' Conference Society, March 8, the program was the organization and conduct of an ordaining council. Professor Merriam arranged the preliminary plans. Mr. E. W. Capen was elected moderator, the council being composed of the entire Senior Class and several of the faculty. G. W. Fiske acted as candidate, presenting an able paper. Great satisfaction was felt at this opportunity of objective instruction.—The spring recess lasts March 12-21.

## Yale

Last week's special lectures included Alphonse Daudet, by M. Doumic of Paris, and Early Florentine Painters, by Professor Hopkin.—The Philosophical Club heard Dr. Livingston Farrand of Columbia give an address on Primitive Conceptions of Crime and Punishment from a Psychological Standpoint.—The Leonard Bacon Club debated: That a minister should not receive any discounts or rebates in trading and traveling which may be offered him in virtue of his office.—J. K. Moore was the Senior preacher.

## Oberlin

The Oberlin College trustees at their recent annual meeting made ex-President Fairchild professor of theology *emeritus*. He is spending the winter months in Florida.—The visitors from the Ohio Association were at the seminary last week. They are Rev. J. W. Malcolm of Cleveland and Rev. C. H. Small of Hudson.—Mr. S. M. Sayford recently addressed the college Y. M. C. A. and spoke informally to the seminary men.

## Chicago

Seven elective courses are offered during the third period.—Wednesday noon Rev. W. S. Hawkes of Salt Lake City gave an address on Home Missionary Work in Utah and called for volunteers.—President Blanchard spoke on the Observance of the Sabbath Thursday.—Professor Mackenzie lectured before the students of Wheaton College Friday.—Professor Taylor spoke in the interest of Unity Settlement at Minneapolis Saturday evening, preached on Sunday and delivered various other addresses.

## CONFERENCES AND ASSOCIATIONS

N. J.—The Northern New Jersey Conference held its semi-annual meeting in Nutley, where the new building was much admired. The conference is both an organization of churches and a ministerial association. An effort was made to secure a constitutional change to keep these functions more distinct. The effort failed, but it was resolved that all ministers within the bounds of the conference who are ordained or installed by council should receive enrollment as members on presentation of their papers. The feature of the morning session was an able paper by Rev. J. O. Jones of Bound Brook on The Critic's Contribution to the Student of the English Bible. He contended that the average Bible student is very much the gainer from the critic's work. In the afternoon Mr. T. G. Shearman, the single-tax advocate, on the sides of morality and religion, made a vigorous arraignment of present systems of taxation. Following the sessions of the conference came a meeting of the Congregational Union of New Jersey. A new feature of the midday collation was the assignment of seats at the tables by numbers distributed by lot.

KAN.—Wichita Association met at Haven, Feb. 28. Rev. D. H. Searrow preached and topics considered were: The Reidealization of Home Missions, Influence of the Pew on the Pulpit, The Midweek Service, Truths Needing Emphasis in the Pulpit of Today, Home Missions, Sunday School Work and Fairmount College. In the woman's missionary hour the A. M. A. had prominent place. The meeting was strong and progressive. Professors B. F. Buck and Paul Roulet of Fairmount College were approbated to preach by this association March 1. Professor Buck supplies regularly at Maize.

## CLUBS

N. H.—The Ashcroft Club, at its February meeting in Keene, observed a patriotic night with the usual social features and a commemorative pro-

gram. The principal address was by Rev. C. E. Harrington, D. D., of Waltham, Mass.

CT.—The New Haven Club observed ladies' night March 14, and the meeting, which was held at the Church of the Redeemer, was in the form of a festival of music. Miss M. G. French gave an address on The History of Church Music, from Gregory the Great to the Present Time. The lecture was illustrated by a musical program rendered by the choir of the church under the leadership of Mr. T. G. Shepard, including Bach's Passion Chorale, Old Puritan Hymns, and Unfold, Ye Portals, from Gounod's Redemption. Mr. W. M. Parsons is president of the club.

## NEW ENGLAND

## Massachusetts

[For Boston news see page 393.]

SOMERVILLE.—Winter Hill. An evening service in memory of the late librarian of the public library, John S. Hayes, formerly a member of this church, was largely attended last Sunday by city officials, teachers, library trustees and other citizens. The pastor, Rev. C. L. Noyes, conducted the exercises and spoke regarding the deceased. Mr. G. A. Southworth, superintendent of schools, and Mayor Perry, also spoke. The will of Mr. Hayes provides that a teachers' library, chosen from among his books by Mrs. Hayes, be presented to the city as a part of the public library.

NORTH READING.—Rev. D. B. Murray of Medford conducted evangelistic meetings with this church during February. Stormy weather and bad roads interfered with the attendance, but good seed was sown for the future. The pastor, Rev. E. E. Colburn, is delivering Sunday evening lectures on The Book of Revelation.

BEVELLY.—Dane Street held its annual business meeting March 8, and a large company sat down to supper. Reports showed the most healthy financial condition known to the oldest inhabitant. Receipts for the year were about \$4,500. All bills have been promptly paid when due. Much credit is due to the free pew, weekly pledge system, which was unanimously adopted for a third year.

DRACUT.—Center. Seventeen persons were received to membership recently, 12 on confession, making 40 received during the eight months' pastorate of Rev. F. I. Kiley.

EAST ORLEANS closed last year with a surplus in the treasury, which has not happened here before for years. Special meetings followed the Week of Prayer. The Ladies' Social Circle has the largest membership for years, and has just purchased a piano for \$450. Feb. 22 a flag and flag-staff were dedicated on the church grounds, the flag being presented by the pastor, Rev. E. I. Rackett, and the pole and its belongings by different members. The exercises were patriotic and the church was well filled. At the close the pastor was given a purse of money contributed by the parishioners. Since November a series of free entertainments, the first ever attempted here, has been largely patronized. The pastor and people enter upon their fifth year together strongly attached.

MIDDLEBORO.—Rev. B. G. Woodbridge, the pastor, is preaching a series of sermons upon Questions that Wide-awake People Are Asking About the Bible. Such queries as the following form the basis of the sermons: What do you mean when you say the Bible is the revelation of God? What is the higher criticism and what is it doing with the Bible? Who wrote the Bible? What shall I believe about miracles? What is it to believe the Bible? From old and young have come hearty commendation of the plan. The pastor announced the series through the press and asked for questions that troubled people to be mailed to him unsigned, promising to give fair and honest consideration. Questions were sent, and the plan has been approved. No one can undertake such work or listen to such sermons without gaining a larger love for the Word of God. Mr. Woodbridge has just received the first award of \$1,000 offered by a New York newspaper for an article on The Power of Gentleness.

WORCESTER.—Pilgrim. The 13 new members received March 6, three on confession, make 190 that have been added since Dr. Lewis became pastor a little more than a year ago. The evening congregation numbers 500, and about 100 usually remain to the after meetings held during Lent. The Intermediate C. E. Society has just completed its first year; it has 47 members.—Union. Dr. Tuttle has issued a neat folder giving his Lenten subjects for Sunday mornings and evenings, for the mid-week prayer meeting and for Passion Week, when services will be held every evening.

SPENCER.—First. The total receipts last year were \$7,734 and the benevolences \$2,417, of which \$1,819 were for the home field. Tribal prayer meet-

ings are held, the church supporting them well. The town was divided into sections named after the 12 tribes of Israel, each having two leaders. In addition to the prayer meetings a social is held in each section during the winter. The effect is to build up the church. The Men's League has had a large increase in membership. It has just had a "ladies' night," observing Washington's Birthday in true colonial style with a reception, banquet and an able address by Pres. T. C. Mendenhall of Worcester Polytechnic Institute.

**SPRINGFIELD.**—*Hope.* An impressive farewell service was held at the last prayer meeting which the retiring pastor, Rev. Ralph Brokaw, conducted, Feb. 24. Nine new members were received. The pastor's remarks were earnest and effective, urging the people to loyalty and consecration. The audience was the largest probably ever gathered in the room.—*Park.* Plans are nearly completed for the purchase of a new organ.—*South.* Educational Work was made the subject of a recent prayer meeting. President Lee of the French American College and Secretary J. L. Dixon of the Bible Normal College emphasized the importance of the work of their institutions.

#### Maine

**SOUTH FREEPORT** should have the credit of part of an item which appeared through mistake last week under another name. It stated that the new chapel was dedicated Feb. 18. It stands on the site of the old meeting house and is 55 x 25 feet in size. It is well built and convenient, having a commodious kitchen and appointments. The building was largely the gift of one church member.

**BUCKSFORD.**—The first Sunday in March will ever be a memorable day in the history of this church. Over 70 persons joined its membership as the result of the revival under Rev. H. L. Gale. Rev. A. L. Skinner assisted the pastor, Rev. William Forsyth, on this interesting occasion. The resident membership last year was 93.

**CRANBERRY ISLES.**—Mr. C. N. Davis, who preaches here, is considering at his Sunday evening services these topics: Compass, Chart and Rudder, Standing in the Gangway, The Danger of Drifting, Coasting, In Irons, Whither Bound? What Haven?

**GARDINER.**—Rev. A. L. Park, pastor here from 1864-81, has recently lost his wife by death after her long and painful illness. Sympathizing friends arranged a memorial service, the pastor, Rev. J. L. Quimby, and others participating.

**WARREN.**—A fellowship meeting in honor of the 70th anniversary of the church was held, March 2, addressed by Rev. F. S. Hunnewell, a former pastor. On Sunday the pastor, Rev. E. R. Stearns, gave a historical review.

**AUBURN.**—*Sixth St.* Rev. H. F. Burden spoke impressively on the Power of a Deathless Life at a Frances Willard memorial meeting which was largely attended.

**CORNISH.**—Rev. J. B. Saeer, who recently resigned this charge, is requested to reconsider his action and continue the relationship.

**HIRAM AND SEBAGO.**—After a thorough examination the council called to install the pastor-elect, Rev. W. P. Hume, decided to defer that event.

#### New Hampshire

**CONCORD.**—*South.* Although the strongest pressure was brought to bear upon the pastor, Rev. H. P. Dewey, by the Kenwood Church of Chicago, the remembrance of his long-time parishioners has prevailed, and at the close of the morning service last Sunday, as he made known his declination to the call, the announcement was greeted with spontaneous and hearty applause. The expressions of deep-seated and tender affection have been a great joy to the pastor and his family. The other churches in the city share in the general rejoicing at his declination.

**NORTH HAMPTON.**—Eleven young people joined the church recently on confession, and 14 have been added to the Y. P. S. C. E. during the past few weeks. The attendance at the Sunday services is large. This spring a new parsonage will be erected, to cost about \$3,500 above the foundation. It may be ready for occupancy in the early summer.

Hopkinton is a recipient of a fine pulpit Bible from Mr. Lucius Tyler.—Campton gave about \$100 for benevolences last year.—Rev. A. H. Ames of Warner, who has been sick for nearly three months, has closed his labors as pastor.

#### Vermont

**WOLCOTT.**—The new pastor has been assisted in special meetings for three weeks by Miss Jones, who comes to join the State band of women evangelists, and by Rev. M. T. Sheldford of Elmira, N. Y. About 30 conversions are reported.

**ST. ALBANS.**—An illustrated lecture on The Holy Land was recently given by Honorable and Mrs. Adna Brown of Springfield, members of The Congregationalist Pilgrimage.

**BRISTOL.**—An effort is being made looking to the organization of a Congregational church here, with Rev. C. N. Thomas of New Haven as pastor.

Rev. C. O. Day of Brattleboro conducts a successful "quiet hour" at the parsonage on Wednesdays.—Rev. C. H. Morse of Brookfield is planning to take a year of graduate study at Hartford Seminary.

#### Connecticut

**NEW HAVEN.**—*Taylor Memorial* has had a period of renewed activity since Rev. A. M. Hall came here last June. Sixteen were received to membership March 8, 11 on confession, making a total of 37 accessions during the pastorate. The S. S. average attendance has increased from 97 to over 200. A special effort has been made to reach families of working men connected with the Winchester Arms Co. largely through the school. A Men's Club for the discussion of economic questions promises much. Nine of those received at the last communion were men. The former pastor, Rev. H. L. Hutchins, still remains in the church and gives hearty support to his successor.—*United.* Last Sunday evening the Men's Club service was addressed by Pres. C. C. Hall on Dean Stanley.

**MERIDEN.**—*First.* A new method of conducting the prayer meetings is meeting with great success. At the beginning of the year 50 members signified their willingness to take part once a month, and they have been divided in four sections, one for each week. Topics were assigned each person upon which to speak, *The Congregationalist Handbook* being used. Any not assigned topics are at perfect liberty to speak. The result is an increase in interest and attendance.

**WEST AVON.**—Rev. F. S. Francis having accepted a call to Somerville, Rev. J. A. Hawley has been called. He is a student at Hartford Seminary. The mission circles have raised \$120 to make needed repairs. Since the organization of these circles a few repairs have been made, silver has been bought for the church, the worthy poor in the parish have had help, and two barrels have been sent to New York missions.

**HARTFORD.**—*South.* A week ago Sunday Rev. Dr. E. P. Parker spoke with reference to the two brass tablets presented to the church by Mrs. C. H. Smith, in memory of her aunt, Miss Elizabeth Coolidge, a member and active worker for 31 years.—*Asylum Hill.* The movement to build a parish house just east of the church has been started, with the hope of raising \$25,000.

**BLACK ROCK.**—The 50th anniversary of the founding of the Ladies' Aid Society has been appropriately celebrated, about 60 being present, including a former pastor, Rev. H. W. Pope. During its half century its gifts have aggregated \$11,862. Only 11 original members still live, five being present on this occasion.

**MIDDLETOWN.**—*North.* Dr. Hazen has so far recovered from his indisposition as to be able to occupy his pulpit. The benevolences last year amounted to \$4,356, of which \$1,063 went for foreign work. The parish house fund now amounts to \$1,258, and the increased activity demands its erection.

**HUNTINGTON.**—Sunday, March 6, Rev. A. J. Park in an interesting sermon spoke of the history of the church for 10 years, the beautifying of the edifice, its destruction by fire and the willingness of the people to rebuild. Notwithstanding all this the benevolences were not intrenched upon.

**SOUTH GLASTONBURY.**—The 62d annual meeting and roll-call was held, March 4, with 59 responses. The reports were all encouraging. An increase was noted in missionary contributions. A historical paper reviewed the work of the women during threescore years.

**COLCHESTER** will do its own printing hereafter. A printing press and outfit will be owned. This is a new step here, and has proved successful in other places.

South Coventry has passed resolutions of appreciation regarding the 50 years' service of the late Deacon Dean.

#### MIDDLE STATES

##### New York

**SCHROON LAKE.**—*First.* The annual meeting was held March 9. Encouraging reports showed the purchase of new hymnals and Bibles, renovation of the interior of the edifice, help given to poor families of the community and to the Home for the Friendless, gifts of \$23 to the missionary societies, a prosperous Sunday school, a floating S. S. debt canceled. The receipts of the church last year equaled the expenses, and about \$15 more of benevolences and

\$30 more for home expenses than in the preceding year. Rev. Henry Lewis is pastor.

**LOCKPORT.**—The churches have benefited by four weeks of union services this year, the city pastors conducting the work. Rev. J. W. Bailey is pastor of the First Church and Rev. W. J. Tate of the East Avenue.—*First* has received 20 new members since the last report, 17 on confession. This makes a total of 209 during the seven and a half years' pastorate of Rev. J. W. Bailey. The attendance at the weekly prayer meetings has doubled during the past six months.

**ALBANY.**—*First.* The Woman's Foreign Missionary Society at its recent annual meeting reported gifts of \$255 last year. Rev. A. L. Love, the new pastor, spoke on The Sermon on the Mount. A tea was served in honor of two valued members who are about to leave the city. To one of them a gold watch was presented.

**NEW YORK.**—*Broadway Tabernacle.* Last week the church tendered a reception in the chapel to the new pastor, Rev. C. E. Jefferson, and his wife. The room was crowded. It was prettily decorated with evergreens and palms and music was rendered by an orchestra.

#### New Jersey

**NEWARK.**—*First* has united with neighboring churches in evangelistic meetings, with gratifying results. At one meeting 250 prayer cards were signed, about 50 by non-church members. The church has also greatly enjoyed a series of lectures by Mr. J. B. Koehne.—*Belleville Avenue* is making a heroic effort to raise a long standing debt. The promise of a \$10,000 loan for 10 years has been made by the Church Building Society, upon the condition that the remaining \$9,000 be paid off by the beginning of next year. Pledges are being circulated, and every department has entered heartily into the undertaking. The pastor, Rev. W. A. Rice, is about to preach a series of sermons on the Bible and questions will be welcomed to be answered at the closing service of the series. Attendance is increasing somewhat at the church services and decidedly at the Sunday school.

**GLEN RIDGE.**—Arrangements have just been completed for paying off another \$1,000 of the church debt. A movement is in progress for securing a good quartet.

#### THE INTERIOR

##### Ohio

**CINCINNATI.**—*Walnut Hills.* The Women's Missionary Society held an interesting meeting March 11, with addresses by Mrs. Glen Taylor of McAulay Mission, New York, Mr. Atkins of the social settlement work, Cincinnati, Adjutant Andrews of the Salvation Army and Mrs. Thalheimer of the Y. W. C. A. After a solo and chorus, lunch was served.—*Storrs.* The seventh lecture in the entertainment course was given, March 11, by Mr. E. A. King of Lane Seminary on The Evolution of Drawing, illustrated with blackboard and crayon.

**ELYRIA.**—*Second.* This church, to whose pastorate Rev. H. S. Wannamaker came Jan. 1, has received since that date 34 members, all adults, 16 men and 10 husbands and wives. All but five of the number are heads of families and 25 came on confession. Although plans are adopted for a new house, it has been found necessary to enlarge the present temporary building to accommodate the Sunday school and the evening congregations.

**SPRINGFIELD.**—*First.* The pastor has just finished a series of historical sermons: With John

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Huss from Prague to Constance, With John Calvin from Pleadry to Geneva, With Ulrich Zwingli from Glarus to Zurich, With John Knox from St. Andrews to Edinburgh. Every Sunday morning the congregation hears a brief sermon in verse before the regular discourse.

**PAINEVILLE.**—Rev. A. F. Skeele has been welcomed with great heartiness by his new church. A pleasant feature at his installation was the presence of a delegate from his former field, Wellington, who bore testimony to the esteem in which he was held there.

**CLEVELAND.**—The Ministers' Meeting, March 7, had a paper on Pulpit Mannerisms, by Rev. A. R. Cristy. Before the regular session a "quiet hour" was held. The ministers extended a hearty invitation to the C. H. M. S. to meet in Cleveland in June.

**STUBENVILLE.**—March 6 14 persons were received, all on confession. This is partly the result of special meetings for two weeks previous and of the Sunday evening services during the winter—all conducted by the pastor, C. C. Merrill.

#### Illinois

[For Chicago news see page 392.]

**STREATOR.**—First is slowly recovering from the effects of the six months' strike, and will attempt to meet its financial obligations. There has been a gain of 16 new members; and the Sunday school is increasing in numbers and helpfulness. The home of the pastor, Rev. Howell Davies, was recently visited by an enthusiastic company of Welsh people, and in recognition of his services to them in conducting a weekly prayer meeting he was presented with a gold-headed cane. His wife also received some valuable chinaware. Refreshments were served and a delightful evening spent. Rev. J. M. Sutherland of Havana, Ill., will begin a series of special meetings at once.

**ROCKFORD.**—Rev. Theodore Clifton, the new western secretary of the Education Society, made an excellent impression in this city during his recent visit. He gave one address at the First Church, two at the Second and two at the college. The Second Church doubled its usual offering, and many individuals were interested who will contribute liberally at other times.

**AURORA.**—The early months of 1898 have been fruitful ones with the churches here. At a recent special communion service in New England Church 58 new members were received, a majority being young persons, and 40 of them being baptized. The infant son of Chinese parents was also baptized.

**EVANSTON.**—First has just received 21 new members, 16 on confession, thus enlarging its total roll to over 500. Rev. J. F. Loba is pastor.

#### Indiana

**ANDERSON.**—Hope. The Indiana Association a year ago accepted an invitation to hold its annual meeting, May 10, with this church. Because of Dr. Ball's retirement from the pastorate, however, and the incomplete condition of the new edifice, the place of meeting has been changed to Mayflower Church, Indianapolis. Rev. W. C. Gordon will preach the sermon. Rev. N. A. Hyde, D. D., Indianapolis, receives all correspondence.

#### Michigan

**DETROIT.**—Old First. Dr. Boynton has begun a series of Sunday evening sermons on the general topic The Young Man and His Soul. The sub-topics include: work, worry, wine, womanhood, wealth, worship. —Woodward Avenue. The Young Men's Club held its annual meeting at a social evening at the home of Hon. D. M. Ferry. —Boulevard's newly organized brotherhood has taken good hold and is likely to accomplish much. —Canfield Avenue, though but 14 years old and an English church, has sent out a healthy German church of about 80 members, with a church building and full equipment, and a sturdy Polish church of 42 members, which took up housekeeping March 6 in its own house. It is interesting to know that this is the first evangelical Protestant work among the Polish people in America.

**GRAND RAPIDS.**—South has rededicated its house. At the afternoon services of the day all the Congregational pastors of the city were present and assisted in what proved a most delightful service. The edifice was packed. The repairs have cost about \$2,400, and all has been secured but \$200. —East. Rev. W. H. Underhill, after six years of faithful work, has closed his ministry. The pastors at a recent Monday meeting passed fraternal resolutions regarding his departure.

#### Wisconsin

**SHULSBURG.**—March 4 and the following Sunday were occupied with the second anniversary of the church. The first day a banquet and musical entertainment took place, and the Sunday services

consisted of addresses by Rev. Messrs. D. B. Grover, T. J. Browne and Mr. E. Rule, and the sermon by Rev. C. H. Taintor.

Evangelist Hills has held meetings in Necedah, resulting in 100 conversions in the first eight days. At New Lisbon also there have been union revival meetings with good beginnings. —A "culinary entertainment" was given in Platteville by the men, which realized \$60.

#### THE WEST Missouri

Windsor has sustained a great loss in the sudden death of Mr. Philip McAssey, a noble and useful Christian layman. —Carthage has congregations that fill the house to overflowing, especially on Sunday evenings. Rev. A. J. Van Wagner is pastor.

#### Iowa

**NEW HAMPTON.**—The 40th anniversary of organization was observed Feb. 14. A history of the church was given, and the work of its various societies was reviewed. Of the eight charter members five are still living, three of whom were present at the anniversary exercises, letters being read from the other two.

**ELDON.**—A deep spiritual work is going on in the hearts of the people. The attendance at all services is large. The pastor, Rev. George Marsh, is

helping in a series of special meetings at Fontanelle, and as soon as these are over expects to engage in a similar effort at Laddsedale.

**KROOK.**—Twelve members were received at the last communion, all on confession. At the special request of the Men's Club Rev. W. L. Byers lectured to it, March 4, on Home and Its Foes. It brought out a full house, and cleared about \$50.

**BUFFALO CENTER.**—The pastor, Rev. N. L. Packard, has recently been assisted in special meetings by Rev. Messrs. C. E. Sinclair and F. A. Slyfield. Mr. Packard is now holding special meetings in the country.

**SALEM** received 36 accessions during February, the result of special meetings begun soon after the Week of Prayer, and which continued for about a month. The services were led by the pastor, Rev. F. G. Beardsley.

#### Minnesota

**MINNEAPOLIS.**—Fifth Avenue is having the help of Rev. C. C. Otis in evangelistic services, and several persons have confessed Christ. —Union and Thirty-eighth Street are prospering under the leadership of Rev. D. D. Davies, who has just returned from burying his wife in Ohio. —Forest Heights gladly welcomes back its former pastor, Rev. B. A. Hadden, who has been studying at Chicago Semi-

Continued on page 399.

## I'd Give Anything

To be relieved of this dreadful distress! This is what people say who suffer from indigestion and dyspepsia. There is relief and cure for such cases. Others have found it in Hood's Sarsaparilla, why not you? The peculiar toning effect upon the stomach, the restoration of the digestive operations and the sharpening of the appetite so that one may again enjoy the good things of life, have won for Hood's Sarsaparilla the grateful thanks of thousands of men and women all over the world. For example, read what Mrs. Bump says:



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food caused me when I satisfied my appetite. I felt despondent and depressed after eating and had pains through my chest, resulting from gas in my stomach. I read what Hood's Sarsaparilla had done for others and I decided to try it. I was relieved very soon

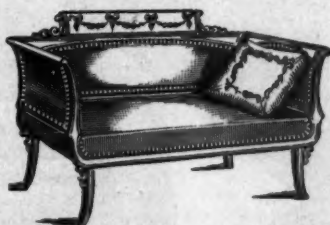
after I began its use. My appetite increased and my general health improved. I gained in weight and the stomach trouble was cured so I can eat without distress, and I enjoy the best health I have had for a long time. I never weighed so much in my life, and the benefit from Hood's Sarsaparilla is permanent. I recommend Hood's Sarsaparilla as an excellent remedy for dyspepsia

and other ills." Mrs. B. W. BUMP, 45 Portland St., Middleboro, Mass.

N. B. If you decide to take Hood's Sarsaparilla do not be induced to buy anything else instead. Hood's Sarsaparilla is the best blood purifier and stomach tonic and there is no substitute for Hood's.

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## The Business Outlook

Railroad earnings, bank clearings and the remarkably low percentage of failures in business, both in number and liabilities, are factors indicative of the healthy condition of the business situation, yet for the moment all these and other equally encouraging features are overshadowed by the war rumors. Take, for example, the sentiment in Wall Street. It is well known there that conditions have not been so favorable in the country for several years, yet stocks and bonds are being thrown over in the spasm of fear which a possible war has engendered.

Of course, professional "bears" on the floor of the New York Stock Exchange have assisted the decline by their persistent attacks on prices, yet they alone could have produced no such impression on values had there not been severe and continued liquidation. It is beginning to look as though security values were getting down to the bargain level and it would not surprise the writer if recovery set in immediately after certainty developed either one way or the other—either for peace or war. Rich men are picking up stocks on these breaks and they will reap large profits for their courage.

Distributive trade in all kinds of merchandise at all the centers is active and constitutes one of the very favorable features of the business situation. Wheat and flour continue in heavy foreign demand. Less favorable reports are received as to wool, coarse cottons and print cloths. In iron and steel the volume of business is very heavy. The wire trust, although postponed in its formation, has not yet been entirely abandoned. Copper is quoted very strong and large sales are reported. Fifteen cents is the price predicted for copper. Boots and shoes are in better demand and the settlement of the strikes in the New England cotton mills will improve the industrial situation in these States.

## Dr. Pearsons at Mt. Holyoke

Dr. D. K. Pearsons of Chicago called at Mt. Holyoke College March 7 for the first time since he presented the large, handsome dormitory which bears his name, and during one hour and a half he made himself better known and more beloved to every student there. He spoke in the assembly hall on his idea of the way in which money can be invested most satisfactorily. He told of the great delight he felt in the growth of Beloit College, to which he has given over \$300,000. "I tell you," he said, "I think the place to invest money is in the minds of the young people; it bears fifty per cent. interest every year. When I first began to think of giving for educational purposes I did not intend to dump my money down in Harvard or Yale, where it was not needed, but I found out the colleges that were struggling for existence, where brave men had lived and died in trying to uplift young minds, and I gave what I could there to help them to a surer footing. I have aided sixteen colleges and two seminaries in my life, and I am not through yet."

Speaking of the many times he had seen Mary Lyon graduate classes from Mt. Holyoke, Dr. Pearsons said: "I do not think Mrs. Mead will ever graduate any classes equal to those in the forties, because they were your mothers, and it was not fashionable to go to college then and only the noblest came, and then went out to make the mothers in Israel."

Dr. Pearsons is an honorary member of the Class of '98, and was especially welcomed by them.

M. F.

I think we feel that those who give to us out of the exuberance of a rich character, who do not need to seek us out and of set purpose to exert themselves to help us, but who do help us by letting us live near them and touch them with our trusting fingers, are our greatest benefactors.—Dr. Alexander McKenzie.

FOR HEMORRHAGE, *Pond's Extract* is unequalled. Weak imitations will not have the same effect.

A WONDERFUL HELP.—Boston, Mass., March 11, 1898. Mrs. W. E. Chipman, residing at 56 Joy Street, this city, states that she has been wonderfully helped by Hood's Sarsaparilla. She had no appetite, but can eat heartily since taking Hood's. This medicine has also relieved her of headaches. Hood's Sarsaparilla is the popular spring medicine because of its wonderful power to purify, enrich and vitalize the blood. It builds up the system and prevents sickness.

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**Men's Medium Weight Sack and Frock Suits,**  
**\$10, \$12, \$15.**

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nary for more than a year while supplying Immanuel Church.

**WORTHINGTON**—A Union Anti-Saloon League has been organized and meetings for men only are held Sunday evenings. The pastor is holding revival services in a schoolhouse five miles from town.—A union memorial service for Rev. Robert McCune was recently held. Testimonies show that he had secured a strong hold upon the affections of the community.

**ST. PAUL**—*Bethany* has paid off a floating debt, and with the coming of the new pastor, Rev. W. W. Newell, is greatly encouraged. The people are earnest and united for good work.—*Park* is acceptably supplied by President Bridgman of Hamline University while working to secure a pastor.

**DETROIT**—When Rev. George Michael began work in December, 1896, he found a church weakened and discouraged by divisions. Since then the monthly offerings have nearly trebled, the S. S. enrollment has grown to 140, a new furnace has been put in, the debt has been reduced to \$106, and all departments are flourishing.

**CORRELL**, located in the midst of a poor and struggling community, dedicated its new building March 3 free of debt. Rev. C. B. Moody preached the sermon. Rev. E. C. Lyon is pastor.

### Kansas

**LAWRENCE**—*Second* (colored) now has the entire time of Rev. B. F. Foster. Several members of Plymouth, one of whom was formerly an A. M. A. teacher, assist in the Sunday school. The roof of the building has been mended, and further extensive repairs are to be made on the strength of a promise of substantial aid from the C. C. B. S. and from members of Plymouth. Though the building has been badly out of repair for some years and the membership is small, the church is finely located and has an encouraging opportunity for usefulness.—*Pilgrim*, located in North Lawrence, is gaining in strength and usefulness under the earnest leadership of Rev. H. M. McDowell, who, in addition to his pastoral duties, is studying at the State university. He came recently from the Cumberland Presbyterians. The building has been repainted, a new porch has been built, new singing-books have been bought for church and Sunday school, the Plymouth C. E. Society helping in the latter purchase.

The board of directors of the State H. M. S. met at Topeka, Feb. 22, to make estimates for 1898-9. Favorable reports were received from aided churches in all parts of the State, showing spiritual growth and a purpose to adapt themselves to the largely reduced appropriations. The board's plans made helpful provision for every missionary church, including visits by successful pastors in easterly Kansas to a few frontier churches which feel unable at present to pay even a moderate share of a local missionary's salary.

**MAIZE** has been much strengthened by revival services conducted by Rev. P. C. Burhans of Sedgewick, and has just paid a debt of \$75.

### Nebraska

**LONG PINE**—Following the revival service led by Evangelist Houser 26 members were received March 6. This brings the membership up to 97. Differences have been reconciled and the volume of interest and power greatly increased. On the Friday following a reception was given to the new members. Rev. J. E. Storm is pastor.

**NEWCASTLE**—Following services at the home church the pastor, Rev. John Roberts, is holding special meetings with his country church at Daily Branch. March 6 was a day of great spiritual interest, several having decided for Christ. Mr. Roberts has been preaching every evening for five successive weeks.

**HOLDREGE** has secured sufficient subscriptions to cancel its debt to the C. C. B. S. The pastor, Rev. A. L. Squire, is holding evangelistic meetings 10 miles out in the country.

**LINCOLN**—*Plymouth*. Ten persons were received to membership March 6, seven on confession, most of them from the Sunday school.

Continued on page 400.

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AT MANU- JOHN H. PRAY, SONS & Co.,  
FACTURERS' CARPETS AND UPHOLSTERY,  
PRICES. 658 WASHINGTON ST.,  
BOSTON.

Continued from page 399.

**North Dakota**

**GRAND FORKS.**—A council of leading churches in the Red River Valley assembled here March 8 to consider whether the church should be given up, in view of its excellent work for the last 16 years. The facts that the church property is entirely out of debt and the resident membership is nearly 40, the council unanimously voted to recommend that instead of disbanding or selling its property the church should be aided by the Home Missionary Society at the present juncture in securing an efficient minister.

**South Dakota**

**HUDSON** has been wonderfully blessed by the faithful labors of Rev. George S. Evans and wife, combined with the more recent special effort of Evangelist Hartsough and singer, who have just closed a series of meetings. Seventy-three new members were added March 6. This State never witnessed a more abundant outpouring of the Holy Spirit than during this beautiful winter. Certainly these results are largely due to the earnest preparatory efforts of pastors.

**Utah**

**SALT LAKE.**—First. Rev. C. T. Brown read an interesting paper recently before the Ministers' Association on Some Current Phases of Doubt and the Remedy. — *Phillips* prospers under Rev. George Lindsay. The C. E. Society takes charge of the evening service once a month, when the pastor preaches at Plymouth, whose pastor spends that day at Echo and Coalville—an arrangement necessitated by the pinch in funds of the C. H. M. S. — *Plymouth.* Rev. J. D. Nutting has just concluded a series of 19 free evening addresses, the last week of which were distinctively evangelistic, on such fundamental topics as: How the Bible Was Made, The Alternative of Christian Belief, A Scientific Religion, Character and Its Changes, Nineteen Hundred Years of History Proving Christianity, The Mighty Human Will, The Last Great Day of All, etc. The attendance during the first two weeks was the largest ever known here and the interest throughout was strong. The congregations were largely Mormon. This church has suffered exceedingly from removals during the past year, Alaska, Iowa, Nebraska, California and remote parts of the city having received most of its resident members and supporters. But the congregations are nearly their former size and the S. S. attendance March 6 was the largest in its history. The pastor recently gave his illustrated lecture on Egypt at eight points in the State.

**PACIFIC COAST****Washington**

**ST. JOHN** has been greatly blessed by the services of General Missionary Walters. This is a small village in a farming community greatly in need of a pastor.

**HAWAII**

**HONOLULU.**—Central Union, the strongest church in the islands, after failing to persuade Rev. D. P. Birnie to withdraw his resignation by offering an increase in salary and other inducements, has voiced its appreciation of his services in a set of resolutions. These especially commend his earnestness and devotion in pastoral visitation, securing new members, welcoming strangers—particularly young men, and in various lines of benevolent work. A call has been extended to Rev. S. S. Palmer of Brooklyn Presbyterian Church, Oakland, Cal., and it is thought that he will accept.

(For Weekly Register see page 401.)

**HOLIDAYS IN ENGLAND.**—A sixty-three page book entitled as above, profusely illustrated, has just been issued, describing four of the finest cathedrals in England—Lincoln, Norwich, Ely and Peterborough—two of the most interesting Abbeys—Crowland and Waltham—and the University of Cambridge. It includes Boston in Lincolnshire; Willoughby, the home of Captain John Smith; Alford, of Mr. Hutchinson; Gainsboro and Scrooby of John Robinson, Brewster and Bradford; and the birthplaces of many of the founders of New England and Virginia. It also describes Tennyson's country, his bringing-up place at Somersby—the scene of "The Northern Farmer," the country of "The Brook" and of "Maud." The places immortalized by Dickens—Yarmouth, Peggotty's home; Blundeston, the birthplace of David Copperfield; and Ipswich and Bury St. Edmunds, where Mr. Pickwick and his friends, assisted by Mr. Samuel Weller, made memorable history. Copies of this interesting book can be secured by inclosing a three-cent stamp to H. J. KETCHAM, general agent Great Eastern Ry. of England, 362 Broadway, New York.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

**A CHANCE FOR SOME ONE.**—If any of our readers are interested to see some remarkably low prices in furniture, they will do well to visit the Paine Warerooms on Canal Street. In another column of this paper is a description of a drawing-room set in mahogany, superbly inlaid, which they now offer at \$98 for the set complete. Such prices are almost unprecedented in the furniture business in this city.

Two or three customers can compel any dealer to keep Macbeth's lamp-chimneys.

Does he want your chimneys to break?

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**GREAT CLEARING SALE** of '97 and '98 models, best makes, \$9.75 to \$18. Sent on approval without a cent payment. Free use of wheel to our agents. Write for our new plan "How to Earn a Bicycle" and make money. **SPECIAL THIS WEEK**—High grade '97 models (slightly shopworn), \$10.75 each. "Wonderings A Wheel," a souvenir book of art, FREE for stamp while they last.

MEAD CYCLE CO., 277 Ave. A, Chicago.

**\$27 Buys**

A Strictly High-Grade '98 Wheel and so guaranteed. Standard tires, flush joints, 2pc. hanger, every up-to-date feature. Sent C.O.D. on receipt of \$1 with privilege of examination. Our catalogue tells you an up-to-date Bicycle story. Send for it, it's free. **WM. WRIGHTLEY, JR. & CO.** 17 Kinzie St., Chicago, or 213 Race St., Philadelphia

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**SWEET PEAS,** Over 40 named varieties, European and American named sorts.

**ONE PACKET OF EACH VARIETY FOR ONLY 6 CENTS**

IN STAMPS and the address of two friends that grow flowers.

**A GENUINE BARGAIN** made to introduce my Flower Seeds to new customers. **INCLUDING FREE COPY** of my Catalogue for 1888, the handsomest book published, devoted exclusively to Flower Seeds and "FLORAL CULTURE," (revised edition) how to grow flowers from seed, by **THE FLOWER BREWSTER** OF AMERICA. **MISS C. H. LIPPINCOTT,** 319-323 6th St., Minneapolis, Minn.



## Weekly Register

## Calls

BALL, Albert H., recently of Anderson, Ind., to Passaic, N. J.  
 BASSETT, Franklin H., recently of Kalkaska, Excelsior and Westwood, Mich., to New Brighton, Minn. accepts.  
 BUELL, Lewis F., Mt. Vernon, N. Y., accepts call to Good Will Ch., Syracuse.  
 BURDON, Henry F., formerly supplying at Hubbardston, Mass., accepts call to Sixth St. Ch., Auburn, Me., for a year, in connection with studies at Cobb Divinity School.  
 BURNER, Daniel E., Boylston, Mass., to Swampscott.  
 COLBY, John S., recently of Marlboro, N. H., to North Park Ch., Des Moines, Io., where he has been supplying.  
 CONE, Jas. W., to remain another year at Ocheltrae, Kan. Accepts.  
 CORY, Isaac L., Pilgrim Ch., Milwaukee, Wis., to Waukesha. Accepts.  
 CROSBY, Samuel H., recently of Bowling Green, O., to Birmingham Ch., Toledo and to West Milgrove. Accepts.  
 DEWEY, Harry P., South Ch., Concord, N. H., declines call to Kenwood Evangelical Ch., Chicago.  
 FRANCIS, Fred S., late of W. Avon, Ct., accepts call to Son ersville instead of to Enfield.  
 FRITZMEIER, Wm., German Ch., Crete, Neb., to German Ref. Ch., Cedar Rapids, Ia. Accepts.  
 GUNNER, Byron, formerly of Painesville, O., to Union Ch., Newport, R. I. Accepts.  
 HAWKINS, Chauncey J., Yale Sem. and ass't pastor at Humphrey St. Ch., New Haven, Ct., declines call to Fair Haven.  
 HAWLEY, John A., Hartford Sem., accepts call to W. Avon, Ct.  
 HUBBARD, Wm. B., Armour, S. D., to Webster. Accepts.  
 KENDALL, Sydney C., recently in Methodist work in Canada, to Long Beach, Cal., for a year.  
 LUTHER, Claire F., Redding, Ct., to Mystic.  
 MASON, John R., Mattison, Mich., to Andrews, Ind.  
 MILLS, Harry E., Chicago Sem., to Fort Scott, Kan. Accepts, to begin June 1.  
 MORGAN, David W., recently of Mason, N. H., to Buena Park, Cal. Accepts.  
 MORSE, Edgar L., Tomah, Wis., to Butternut and Park Falls. Accepts.  
 NEALE, Robt., Eldon, Mo., to Osborne, Kan. Accepts.  
 NEWTON, Albert F., late pastor of Rochester Ave. Ch., Brooklyn, N. Y., accepts call to Union Ch., Haverhill, Mass.  
 NOURSE, Edward E., Berlin, Ct., to professorship of N. T. Canoncity in Hartford Sem. Accepts.  
 PALMER, Sam'l S., Brooklyn Pres. Ch., Oakland, Cal., to Central Union Ch., Honolulu, H. I.  
 PRESTON, Mrs. Chas. W., Curtis, Neb., to Eustis, where she has supplied for six months.  
 SANFORD, Wm. C., to Milford, Kan., a former pastor. Accepts.  
 SARGENT, Geo. W., North Ch., Dubuque, Io., to Alton, Kan. Accepts.  
 SUTTON, Benj. A., to remain another year at Highland, Kan.  
 TURNER, B. R., to Independence, Okl., for another year.  
 VAN DYKE, Paul, Edwards Ch., Northampton, Mass., to chair of history, Princeton College.  
 WADE, Wm. G., after nine months' service at Pittston, Me., to the permanent pastorate. Accepts.

## Ordinations and Installations

BOYT, Henry N., 1st Ch., Hyde Park, Mass., March 9. Parts by Rev. Messrs. F. B. Davis, F. T. Fomeroy, A. L. Loder, Drs. C. L. Morgan, A. W. Archibald, C. H. Beale.  
 JACOBS, Herbert H., o. and f. Pilgrim Ch., Milwaukee, Wis., Mch. 8. Sermon, Dr. E. G. Updyke; other parts, Pres. C. K. Adams, Rev. Messrs. B. C. Weiss, N. T. Blakeslee, Judon Tittsworth.  
 LAUDERDALE, G. W., o. Norris City, Ill., Feb. 25. Sermon, Rev. O. E. Kiplinger; other parts, Rev. Messrs. Z. T. Walker, David Leppart, C. F. Van Auker, J. F. Childress, Frank Peyton.  
 LORD, Sam'l E., Yale Sem., o. Boston, Mass., Mch. 8.  
 NELSON, Chas., o. Swedish Ch., Missoula, Mont., Feb. 28. Sermon, Capt. F. S. Bell; other parts, Rev. Messrs. V. F. Clark and O. Clark.  
 SKEELE, Arthur F., 1st Ch., Painesville, O., Mch. 10. Sermon, Rev. H. M. Tenney, D.D.; installing prayer, Rev. R. O. Post, D. D.

## Resignations

BAKER, Wm. H., Portsmouth, O., to take effect Mch. 28.  
 HARRIS, Richard H., Ella, Kan.  
 KENT, Laurence G., Trinity Ch., Chicago, Ill.  
 MCBRIDE, Wm. H., Bristol, Me., to take effect May 16.  
 MEAD, Chas. M., professorship of Christian Theology, Hartford Sem., to devote himself to literary work.  
 PEASE, Chas., Third Ch., Chicopee, Mass. He is now in Los Angeles, Cal., on account of his health.  
 RICE, Guy H., Springfield, Minn., to take effect May 1.  
 ROUTLIFF, Chas. H., Glencoe, Minn.  
 SWENSON, Otto, Swedish Ch., E. Norwalk, Ct., to return to Sweden.  
 THOMPSON, Howard S., Claridon, O.  
 WATSON, Albert, Mystic Side Ch., Everett, Mass., to take effect June 1.  
 WITHAM, Levi A., Nunica, Mich.

## Churches Organized

CORINTH, Kan., 25 members.  
 MINSOULA, Mont., Swedish, rec. 28 Feb., 26 members.  
 TOUCHET, Wn.—

## Miscellaneous

GOODWIN, Sam. H., was presented with a box of gold eagles, at a reception under the auspices of the Y. P. S. C. E. of Farmington, N. H., held Feb. 17, at the close of his five years' pastorate.  
 GRAY, Wm. D. B., Yankton, S. D., is slowly recovering from a two months' illness, to the joy of his many friends.  
 HAMPTON, Wm. H., was given a pound social, Mch. 8, by his parishioners in N. Madison, Ct.  
 HANNAFORD, Wm. H., on the occasion of a recent surprise party tendered by his people in Salem, Mich., received a handsome rocker, and his wife a set of decorated china and a silver cake basket.  
 HOLLISTER, Fred'k M., just before entering upon new work at Danbury, Ct., received from various departments in Second Ch., Waterbury, two Bibles, one the Polychrome Mrs. Hollister was given a purse of \$60 and a picture.  
 MORTON, Geo. F., has closed his work on the Alexandria (Minn.) circuit.

**DOES NOT THIS ATTRACT YOU.**—Those who are sick, suffering, or out of health are always anxiously seeking a chance to get well. To such this is welcome news. You can consult free, by letter, Dr. Greene, 34 Temple Place, Boston, Mass., one of the most famous and successful physicians in the cure of disease, whose cures have made his fame world-wide. Write to him about your case. He will send his opinion, advice, and fully explain your disease free. Write to him now—do not delay. Follow his advice and be cured.



AN attractive handbook of advertising has lately come to us from the advertising agency of T. C. Evans. Its great usefulness lies in its small size and the complete character of the information contained in it. It is, as its name implies, a "handbook" of such a

size that enables every one to keep it before him at all times without burdening his desk. Mr. Evans is certainly sufficiently conversant with advertising, having rounded out a successful career of thirty-five years in the business, to make the information and advice he gives in this book of great value. He is the oldest living advertising agent and has had and still has among his customers some of the leading advertisers of this country. Long experience and strict integrity has earned for him the confidence of advertisers as well as the newspaper world. Nothing shows this, perhaps, better than the letters from customers contained in this book, which are of a character such as any one would be proud to have received. The book also contains a carefully selected list of the best publications in the country, daily, weekly, religious magazines and many others. These are classified according to kind and geographical location, which makes the book of great value to the advertiser wishing to reach certain people in a definite locality, as well as one desiring to cover the whole field. It gives circulation, rates and discounts, and contains much other valuable information. It is a book to use and worth using.

## Inquire About It. WHEATLET

The Cereal Food Par-excellence.

Made of the entire wheat berry—denuded of the woody, innutritious outer covering or husk—it contains all the proteins and carbohydrate food elements essential to life. If your grocer does not keep it, send us his name and your order—we will see that you are supplied. The genuine made only by the FRANKLIN MILLS CO., LOCKPORT, N. Y.

See that your food is nutritious and easily digested. Well informed people use

## New Ideas in Fancy Work

24 plain and fancy stitches. Embroidery, Knitting, Crocheting, and the new knot in hemstitching, in the March LADIES' HOME JOURNAL. How to dress well, the best fashions for moderate cost, also in this number.

Send 25 cents for a three months' trial subscription. One Dollar a Year

The Curtis Publishing Company Philadelphia

## WAR PICTURES

IN BEAUTIFUL COLORS

Battle-ships MAINE and INDIANA

(Latter cleared for action), each 12x18.

North Atlantic Squadron.

All ships of the line in action (12x36.) Drawn from life by Reuterdahl. Finest pictures ever published.

New York Bombarded.

The Bicycle in War.

All the above beautiful colored pictures will appear in TRUTH. \$1.00 will bring TRUTH for 6 months; and following pictures on heavy plate paper for framing will be given free as a premium.

Battle-ship "Maine," 12x18. "Indiana," 12x18. North Atlantic Squadron, 12x36. Address TRUTH, No. 130 E. 19th St., New York.

## The Improved U. S. Separator

leads in the greatest dairy State of the West,

WISCONSIN

R. M. Bussard's Creamery, Poynette, Wis., scoring 98½ points and taking

## SWEEPSTAKES

at the State Convention at Manitowoc, Feb. 9-11, 1898.

Remember the United States leads in the greatest dairy State of the East,

VERMONT

E. E. Symes' Creamery, Ryegate, taking

## GOLD MEDAL

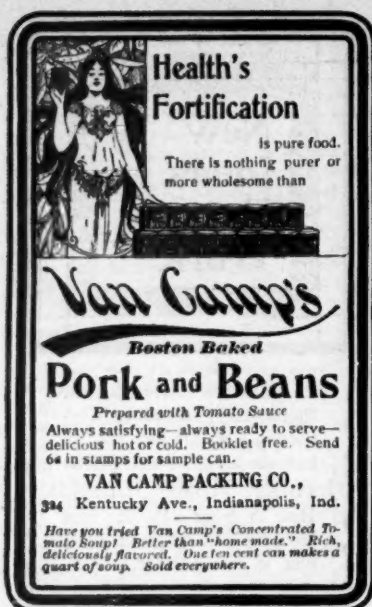
at the State Convention at St. Albans, Jan. 4-7, 1898.

Notwithstanding the Improved United States is the last separator on the market, it is taking the lead in all sections where used.

Send for pamphlets containing hundreds of testimonials.

VERMONT FARM MACHINE CO., Bellows Falls, Vermont





**Health's Fortification**

Is pure food.  
There is nothing purer or more wholesome than

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**Boston Baked Pork and Beans**

Prepared with Tomato Sauce  
Always satisfying—always ready to serve—delicious hot or cold. Booklet free. Send 6c in stamps for sample can.

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Have you tried Van Camp's Concentrated Tomato Soup? Better than "home made." Rich, deliciously flavored. One ten cent can makes a quart of soup. Sold everywhere.

Ask your  
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**10 CENT TRIAL SIZE**

**ELY'S CREAM BALM**  
contains no cocaine, mercury or any other injurious drug.  
It opens and cleans the Nasal Passages, Alleviates Pain and Inflammation, Heals and Protects the Membrane.  
Restores the senses of Taste and Smell. Is quickly absorbed. Gives relief at once. 50 cts. at Druggists or by mail; Trial Size 10c. at Druggists or by mail.  
**ELY BROTHERS, 56 Warren St., New York.**



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**Mi-o-na**  
**A CERTAINTY IN MEDICINE.**  
**THE HAWAIIAN CURE FOR DYSPEPSIA**

A specialist who has tested this new and wonderful medicine says: "But for the ethics of the medical profession, which forbid the recommending of proprietary remedies, I would publicly advise every dyspeptic to use MI-O-NA. I believe it is a CERTAINTY for all forms of indigestion."

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THE CONGREGATIONALIST, Boston, Mass.

## Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 11

Mrs. E. E. Strong, presiding, spoke of the personal fitness of the words which Christ uttered to his disciples concerning laborers needed in the harvest field and of the fitness of these same words to the disciples of later days. Blessings have abounded in many of the missions during the past year. In the Marathi Mission alone there have been more than 700 baptisms. The cry is loud for teachers and preachers in many villages, but how shall they be sent unless means are provided?

Miss Child read a letter from Miss Fowler of Sholapur, India, written at the height of the plague epidemic in that city. Cases had occurred among the servants of the missionaries and those dependent upon them, and pathetic incidents were given of orphan children who must be cared for by some one, largely by the missionaries. Miss Child also read a letter from Dr. Julia Bissell of Ahmednagar, showing how the plague has desolated that city, so many having fled on account of terror, or by order of the authorities, that of the 40,000 inhabitants only a thousand were sleeping there at night. Quite a company of missionaries, with others, went to a village in the Sholapur district to witness the eclipse, this village being included in the belt of totality.

Other letters were read by Miss Stanwood. Mrs. Bissell's report of her Bible women's work for six months showed what a power these women are as they go about among different classes of people, giving oral instruction to many who cannot read and opening a mine of spiritual wealth to those who have begun to read for themselves. Miss Bissell, reporting the Ahmednagar girls' school, tells of a year beginning with famine; of numbers increasing, until the dormitories contained 135 boarders and the day pupils numbered 108, the largest total ever enrolled in the school; of the comfort in being able to furnish relief in many needy cases; of the enthusiasm of teachers and pupils in the year's work; of the successful Bible examinations conducted by Mrs. James Smith; and of the twenty girls who have been received into the church. Miss Bruce of Satara writes of a journey through northern India with Pundita Ramabai and of her own absorbing work, including editorial duties in connection with the *Balboodh Mewa*. Miss Crosby spoke of prayer meetings in Micronesia and of the simplicity of many of the petitions from honest hearts, and of the eagerness with which teachers are asked.

Mrs. L. S. Crawford told of one of the Brousa schoolgirls who married and went to a new home and found her mother-in-law "such a liar woman" that her continued attempts to teach her to be true seemed of no avail; also of a village, Belayan by name, where there are sixty log huts, ten Protestant families, a wide-awake native preacher, who does much work with a small salary, and the question is, "Shall he continue in this place?"

The *Japan Mail* scores the London *Spectator* for its inconsistencies in discussing the respective duties of Great Britain and Japan toward China and each other in view of Russian and German aggressions; and it condemns it unreservedly for raising race prejudices at a time when statesmanship requires that Great Britain and Japan should unite against a common foe.

## SIMPLICITY ITSELF.

A SIMPLE, HARMLESS REMEDY.

Yet it Cures the Worst Cases of Dyspepsia and Indigestion.

Dr. Jennison, who has made a life study of stomach troubles, says: All forms of indigestion really amount to the same thing, that is, *failure to completely digest the food eaten*; no matter whether the trouble is acid dyspepsia or sour stomach, belching of wind, nervous dyspepsia or loss of flesh and appetite; a person will not have any of them if the stomach can be induced by any natural, harmless way to thoroughly digest what is eaten, and this can be done by a simple remedy which I have tested in hundreds of aggravated cases with complete success. The remedy is a combination of fruit and vegetable essences, pure aseptic pepsin and golden seal put up in the form of pleasant tasting tablets and sold by druggists under the name of Stuart's Dyspepsia Tablets. One or two of these tablets should be taken after meals and allowed to dissolve in the mouth and, mingling with the food in the stomach, digests it completely before it has time to ferment, decay and sour.

On actual experiment one grain of Stuart's Dyspepsia Tablets will digest three thousand grains of meat, eggs and similar wholesome foods.

It is safe to say if this wholesome remedy was better known by people generally it would be a national blessing, as we are a nation of dyspeptics and nine-tenths of all diseases owe their origin to imperfect digestion and nutrition.

Stuart's Dyspepsia Tablets are not a secret patent medicine, but a fifty cent package will do more real good for a weak stomach than fifty dollars' worth of patent medicines, and a person has the satisfaction of knowing just what he is putting into his stomach, which he does not know when widely advertised patent medicines are used.

All druggists sell Stuart's Dyspepsia Tablets, full sized packages, 50 cents.

A little book on cause and cure of stomach troubles mailed free by addressing The Stuart Co., Marshall, Mich.

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Itching, Irritated, scaly, crusted Scalps, dry, thin, and falling Hair, cleansed, purified, and beautified by warm shampoos with CUTICURA SOAP, and occasional dressings of CUTICURA, purest of emollients, the greatest skin cures.

## Cuticura

Treatment will produce a clean, healthy scalp with luxuriant, lustrous hair, when all else fails.

Sold throughout the world.—POTTER DAVIS AND CHEM. CO., Sole Props., Boston.

Get "How to produce Luxuriant Hair," mailed free.

**SKINS ON FIRE** with Cuticura instantly relieved by CUTICURA REMEDIES.

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**ELKHART CARRIAGE AND HARNESS MFG. CO. W. E. PRATT, Secy., ELKHART, IND.**



## Education

The new Drury College catalogue, just issued, contains the names of seventeen instructors and 305 students. The attendance is about ten per cent. greater than that of last year.

Among the bequests from the \$20,000,000 left by the late Amos R. Eno of New York city are \$50,000 to Amherst College, \$7,000 to the Congregational church in Simsbury, Ct., and \$5,000 each to the C. H. M. S., the American S. S. Union, and ten institutions of New York city.

Property in New York city, valued at \$1,100,000, the gift of Joseph F. Loubat, known in Europe as Duc de Loubat, has been given to Columbia University, with which it will endow the university library and put it on an independent basis forever. The donor is a Roman Catholic, and received his title from Pope Leo XIII.

## A Tribute to Edwin B. Hooper

RESOLUTIONS PASSED BY THE SUPERINTENDENTS' UNION, MARCH 7

Whereas, It has pleased our Heavenly Father to take unto himself our beloved friend and brother, Edwin B. Hooper, for many years a member of this union, and for two years its efficient secretary; and

Whereas, We recognize that in the departure of our brother the Sunday school has lost a consecrated and conspicuously intelligent and successful worker, and the members of this union a true and valued friend; and

Whereas, Our brother endeared himself to us by his noble Christian walk and conversation, and proved himself by a service of twenty years as superintendent of the Revere Sunday school to be a "workman that needeth not to be ashamed," therefore

Resolved, That we express to his beloved wife and son our appreciation of his many Christian qualities, and our deep sense of personal loss in being deprived of the inspiration of his presence.

Resolved, That we commend his family to the all wise and infinitely loving Father, and pray that his grace and comfort may be vouchsafed to them according to their need.

Resolved, That these resolutions be spread upon our records and a copy sent to the family, and that they be published in *The Congregationalist*.

## Accession to the Churches

Connf. Tot.	Connf. Tot.
<b>CONNECTICUT</b>	<b>MASSACHUSETTS</b>
Bloomfield, — 3	Palmer, Second, 2 4
Bristol, 4 5	S. Natick, 2 3
Danbury, First, 3 4	Springfield, First, 2 20
E. Hartford, 3 9	Hope, 4 9
Hartford, Fourth, 7 14	Worcester, Central, — 4
Meriden, First, 6 15	Hope, — 4
Milford, First, 2 4	Immanuel, 2 3
New Britain, First, 13 27	Old South, 4 8
South, 15 15	Pilgrim, 3 13
New London, Second, 7 7	Union, 3 7
Newtown, 3 3	<b>MINNESOTA</b>
Trumbull, 1 3	Marshall, — 12
Waterbury, First, 9 10	Minneapolis, Pilgrim, 10 12
Second, 4 8	New Paysonville, 4 4
Watertown, 8 11	<b>NEBRASKA</b>
W. Hartford, 2 11	Lincoln, First, 1 9
Westport, 7 11	Plymouth, 7 10
<b>ILLINOIS</b>	Vine St., 2 8
Aurora, New England, 40 58	Long Pine, 23 26
Evanston, 5 21	<b>NEW HAMPSHIRE</b>
<b>IOWA</b>	Bennington, 3 3
Buffalo Center, 4 7	Dover, First, 5 6
Corning, 12 14	N. Hampton, 11 11
Des Moines, North Park, 3 4	Rye, 9 9
Grinnell, 4 9	<b>NEW YORK</b>
Keokuk, 12 12	Buffalo, First, 3 12
<b>KANSAS</b>	Gloverville, 2 5
Athol, 15 15	Lockport, First, 14 17
Corinth, 25 25	Moravia, 8 12
Lawrence, Pilgrim, 2 6	New York, Pilgrim, 1 5
Plymouth, 3 4	Sherburne, 3 3
Second, 2 3	S. Granville, 5 5
Netawaka, 3 3	Syracuse, South Ave., 1 6
Ottawa, 2 4	W. Winfield, — 3
Topeka, First, 4 18	Woodhaven and Ozone Park, 20 20
<b>MAINE</b>	<b>OHIO</b>
Bucksport, 70 73	Springfield, First, — 6
Ellsworth, 3 5	Steuensville, 14 14
S. Paris, — 5	<b>VERMONT</b>
Steuben, — 19	Barre, 20 20
Warren, 4 5	New Haven, 5 5
Waterville, 6 6	<b>OTHER CHURCHES</b>
Woolwich, 3 3	Albany, Ore., — 9
<b>MASSACHUSETTS</b>	Hudson, S. D., — 73
Brookline, Leyden, 5 5	Nashville, Tenn., 9 13
Cambridge, North Ave., — 3	Pomona, Cal., Pilgrim, 5 7
Dracut, — 12	Seaside, Wn., Plymouth, 6 14
Everett, United, 10 23	Tryon, N. C., 1 9
Northfield, Trinitarian, 14 20	Churches with less than three, 12 27
N. Reading, 5 5	

Conf. 578; Tot. 1,038.

Total since Jan. 1. Conf., 3,080; Tot., 6,424.

## SURE CURE FOR EPILEPSY.

Just Read What Dr. Greene's Nervura Did in This Case.

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Parents, therefore, whose children manifest any symptoms of such impending nervous disorders, like nervousness, irritability, moodiness, irregular appetite, headaches, dizziness, disturbed sleep, restlessness, loss of memory and interest in things, face pale, feet cold, fidgeting with fingers, twitching of eyelids, face, limbs, shoulders, or jerking of head, should at once give this specific cure, Dr. Greene's Nervura. It is perfectly harmless, being made from pure vegetable remedies, wonderful in their health restoring powers.

Remember that Dr. Greene's Nervura will prevent, as well as cure, these diseases. Therefore give it at once when the first slight symptoms occur.



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"For over seven years I have been what my friends termed an invalid, and for that length of time have been trying different physicians and medicines, all of which proved unavailing. I presume Malaria was the cause of my trouble as scarcely two months would elapse without my having chills and fever, which would prostrate me for a long time. In those cases I would resort to quinine in different forms and this would afford transient relief. About two years ago I was taken very suddenly sick, without any apparent cause, with a fainting spell, and from that time have been subject to them, sometimes every week, often two or three a day, after which I would feel simply miserable. I would not be able to sit up, and could not rest if I lay down, and it seemed as if something would shut my breath off. I could not draw a breath without a groan and would start so I would frighten myself and those around me. My appetite would fall and then chills would follow. I did not dare to trust myself out to walk or to

church for fear of creating an excitement, for restoratives had to be used to resuscitate me. Only those who have passed through a similar ordeal can imagine the feelings of a young girl under those circumstances. I never thought I could trust myself alone anywhere.

"We had often heard of Dr. Greene's Nervura blood and nerve remedy; in fact, had known of some cases under our own observation where it had done wonders, but I failed to see in their cases anything similar to mine. I was so tired of medicine that the sight of a bottle and spoon was revolting to me. I said I would not take another drop of anything, but my father prevailed upon me to try one bottle of Dr. Greene's Nervura and see what the effects would be. I did so, and have taken five bottles and I feel like a new person. My fainting spells are so far apart and so slight that I need not speak of them. I have not had a chill since I commenced to take the Nervura. I am still taking it and know I shall be entirely cured, for I consider myself better to-day than I have ever been in seven years. I am recommending Dr. Greene's Nervura to all my friends and thank God that I was led to try this wonderful remedy, Dr. Greene's Nervura blood and nerve remedy."

Dr. Greene, 34 Temple Place, Boston, Mass., can be consulted absolutely free in regard to any case, personally or by letter.

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